

3 1761 05318521 1

PA
3949
C5
1907

A. Davis
X. 33 rect

2

DEMOSTHENES

AGAINST CONON AND CALLICLES

(PRIVATE ORATIONS, LIV. LV.)

DEMOSTHENES

AGAINST CONON AND CALLICLES

EDITED WITH NOTES, APPENDICES, AND VOCABULARY

BY

F. DARWIN SWIFT, M.A.

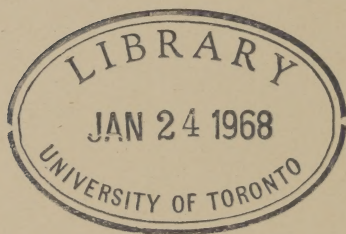
FORMERLY SCHOLAR OF QUEEN'S COLLEGE, OXFORD

ASSISTANT MASTER AT DENSTONE COLLEGE

SECOND EDITION, REVISED

METHUEN & CO.
36 ESSEX STREET W.C.
LONDON

First Published . . . July 1895
Second Edition, Revised . . . 1907



PA
3949
C5
1907

PREFACE

THE present edition of the Conon and Callicles of Demosthenes is an attempt to supply a want—often felt in the middle forms of public schools—of something in the shape of a change from the *crambe repetita* of Xenophon and Thucydides.

Personally I know nothing in all Greek prose so genuinely amusing as the two serio-comic speeches contained in this volume. In the Conon—a suit for assault and battery—the pictures of camp life on the Attic frontier, and of the dangers of that fashionable Athenian promenade—the Agora—are painted in colours sufficiently vivid to attract any boy's attention, and fully to justify Becker's remark, that no selection from the Private Orations of Demosthenes would be complete without this brilliant little speech. In the Callicles—a suit connected with a watercourse—the humour is quieter, but no less marked; and an interesting glimpse is afforded us of the state of an average Athenian road in the time of Demosthenes.

The text I have used is based on that of Dindorf's fourth edition, as revised by Blass for Teubner (Leipzig, 1889). Apart, however, from certain changes in accentuation and punctuation, at times I have reverted to the readings of Dindorf's third edition, when unable to accept

Dr. Blass' conjectures; while the text has also been duly expurgated, at a cost of some twenty words.

I have consulted most modern editions, including the valuable notes of Paley and Sandys (Cambridge, 1886), but have endeavoured to form an independent judgment on disputed passages.

As regards the Appendices, I strongly recommend that A be read through carefully before the speeches are attempted; while B is an endeavour to present a clear and fairly exhaustive scheme—based on study of the subject in Goodwin—of the Greek Conditional Sentence. Of the latter I have never yet seen an explanation in any school syntax which would be even intelligible to the average boy—pages of print, however brightly and even humourously expressed, making no impression on his mind, and not being even read. In such a case as this—as with most constructions too long to be learnt by heart—the only way of presenting the subject vividly to a boy's eye and mind is by means of tables.

Appendix C—on some uses of the Participle—is specially concerned with the construction of verbs of emotion, a subject by no means so simple as it is generally thought to be, and one which I have not yet seen adequately discussed in any school syntax.

My warm thanks are due to Mr. P. Simpson, M.A., formerly Scholar of Selwyn College, Cambridge, for kind assistance and advice on several difficult points.

F. D. S.

CONTENTS

	PAGE
CONON	2
CALLICLES	15
NOTES	25
APPENDICES	45
VOCABULARY	52

ΔΗΜΟΣΘΕΝΗΣ

LIV.

ΚΑΤΑ ΚΟΝΩΝΟΣ ΑΙΚΕΙΑΣ

ΥΠΟΘΕΣΙΣ

Ἀρίστων Ἀθηναῖος δικάζεται Κόνωνι αἰκείας, λέγων ὑπ' αὐτοῦ καὶ τοῦ παιδὸς αὐτοῦ τετυπτήσθαι, καὶ μάρτυρας τούτου παρεχόμενος. ὁ δὲ Κόνων ἀρνείται τὸ πρᾶγμα καὶ μάρτυρας ἀντιπαρέχεται, οὓς ὁ Δημοσθένης οὐ φησι πιστούς· βεβιωκέναι γὰρ φαύλως καὶ εὐχερῶς ἔχειν πρὸς τὸ ψεύδεσθαι.

Ὑβρισθεῖς, ὦ ἄνδρες δικασταί, καὶ παθὼν ὑπὸ Κό- 1
νωνος τουτουὶ τοιαῦτα, ὥστε πολὺν χρόνον πάνυ μήτε
τοὺς οἰκείους μήτε τῶν ἱατρῶν μηδένα προσδοκᾶν
περιφεύξεσθαί με, ὑγιάνας καὶ σωθεῖς ἀπροσδοκίτως
ἔλαχον αὐτῷ τὴν δίκην τῆς αἰκείας ταυτηνί. πάντων δὲ 5
τῶν φίλων καὶ τῶν οἰκείων, οἷς συνεβουλευόμην, ἔνοχον
μὲν φασκόντων αὐτὸν ἐκ τῶν πεπραγμένων εἶναι καὶ τῇ
τῶν λωποδυτῶν ἀπαγωγῇ καὶ ταῖς τῆς ὕβρεως γραφαῖς,
συμβουλευόντων δέ μοι καὶ παραινούντων μὴ μείζω
πράγματ' ἢ δυνήσομαι φέρειν ἐπάγεσθαι, μηδ' ὑπὲρ 10
τὴν ἡλικίαν ὧν ἐπεπόνθειν ἐγκαλοῦντα φαίνεσθαι, οὕτως
ἐποίησα καὶ δι' ἐκείνους ἰδίαν ἔλαχον δίκην, ἥδιστ' ἂν,

2 ὦ ἄνδρες Ἀθηναῖοι, θανάτου κρίνας τοῦτον. καὶ τούτου συγγνώμην ἔξετ', εὖ οἶδ' ὅτι, πάντες, ἐπειδὴν ἂ πέπονθ' ἀκούσητε· δεινῆς γὰρ οὔσης τῆς τότε συμβάσης ὕβρεως, οὐκ ἐλάττων ἢ μετὰ ταῦτ' ἀσέλγει' ἐστὶ τοῦτον. ἀξιῶ δὴ καὶ δέομαι πάντων ὁμοίως ὑμῶν, πρῶτον μὲν εὐνοϊκῶς ἀκουσαί μου περὶ ὧν πέπονθα λέγοντος, εἴτ', ἐὰν ἡδικῆσθαι καὶ παρανενομησθαι δοκῶ, βοηθησαί μοι τὰ δίκαια. ἐξ ἀρχῆς δ' ὥς ἕκαστα πέπρακται διηγῆσομαι πρὸς ὑμᾶς, ὥς ἂν οἴός τ' ὦ διὰ βραχυτάτων.

3 Ἐξηλθον, ἔτος τουτὶ τρίτον, εἰς Πάνακτον φρουρᾶς ἡμῖν προγραφείσης. ἐσκήνωσαν οὖν οἱ υἱεῖς οἱ Κόνωνος τουτουὶ ἐγγὺς ἡμῶν, ὥς οὐκ ἂν ἐβουλόμην· ἡ γὰρ ἐξ ἀρχῆς ἔχθρα καὶ τὰ προσκρούματα ἐκείθεν ἡμῖν συνέβη,
 5 ἐξ ὧν δ', ἀκούσεσθε. ἔπινον ἐκάστοθ' οὔτοι τὴν ἡμέραν, ἐπειδὴ τάχιστ' ἀριστήσειαν, ὅλην, καὶ τοῦθ', ἕως περ ἡμεν ἐν τῇ φρουρᾷ, διετέλουν ποιοῦντες. ἡμεῖς δ' ὥσπερ
 4 ἐνθάδ' εἰώθειμεν, οὕτω διηγόμεν καὶ ἔξω. ἦν οὖν δειπνοποιεῖσθαι τοῖς ἄλλοις ὥραν συμβαίνοι, ταίτην ἂν ἡδὴ ἐπαρῶνουν οὔτοι, τὰ μὲν πόλλ' εἰς τοὺς παῖδας ἡμῶν τοὺς ἀκολούθους, τελευτῶντες δὲ καὶ εἰς ἡμᾶς αὐτούς.
 5 φήσαντες γὰρ καπνίζειν αὐτοὺς ὀψοποιουμένους τοὺς παῖδας ἢ κακῶς λέγειν, ὅ τι τύχοιεν, ἔτυπτον καὶ τὰς ἀμίδας κατεσκεδάnnυσαν, καὶ ἀσελγείας καὶ ὕβρεως οἶδ' ὅτι οὖν ἀπέλειπον. ὁρῶντες δ' ἡμεῖς ταῦτα καὶ λυπούμενοι, τὸ μὲν πρῶτον ἀπεπεμψάμεθα, ὥς δ' ἐχλεύαζον
 10 ἡμᾶς καὶ οὐκ ἐπαύοντο, τῷ στρατηγῷ τὸ πρᾶγμ' εἶπομεν κοινῇ πάντες οἱ σύσσιτοι προσελθόντες, οὐκ
 5 ἐγὼ τῶν ἄλλων ἔξω. λαιδορηθέντος δ' αὐτοῖς ἐκείνου καὶ κακίσαντος αὐτοὺς, οὐ μόνον περὶ ὧν εἰς ἡμᾶς ἡσέλγαινον, ἀλλὰ καὶ περὶ ὧν ὅλως ἐποιοῦν ἐν τῷ στρατοπέδῳ, τοσοῦτον ἐδέησαν παύσασθαι ἢ αἰσχυν-

Οἶμαι, ὥστ', ἐπειδὴ θάπτον συνεσκότασεν, εὐθὺς ὡς ἡμᾶς
 εἰσεπήδησαν ταύτῃ τῇ ἐσπέρᾳ, καὶ τὸ μὲν πρῶτον 5
 κακῶς ἔλεγον, ἔπειτα δὲ καὶ πληγὰς ἐνέτειναν ἐμοὶ, καὶ
 τοσαύτην κραυγὴν καὶ θόρυβον περὶ τὴν σκηνὴν ἐποίη-
 σαν, ὥστε καὶ τὸν στρατηγὸν καὶ τοὺς ταξιάρχους
 ἐλθεῖν καὶ τῶν ἄλλων τινὰς στρατιωτῶν, οἵπερ ἐκώλυσαν
 μηδὲν ἡμᾶς ἀνήκεστον παθεῖν μηδ' αὐτοὺς ποιῆσαι πα- 10
 ροινομένους ὑπὸ τούτων. τοῦ δὲ πράγματος εἰς τοῦτο 6
 προελθόντος, ὡς δεῦρ' ἐπανήλθομεν, ἦν ἡμῖν, οἶον εἰκὸς,
 ἐκ τούτων ὀργὴ καὶ ἔχθρα πρὸς ἀλλήλους. οὐ μὴν
 ἔγωγε, μὰ τοὺς θεοὺς, ᾧμην δεῖν οὔτε δίκην λαχεῖν αὐτοῖς
 οὔτε λόγον ποιεῖσθαι τῶν συμβάντων οὐδένα, ἀλλ' ἐκείνο 5
 ἀπλῶς ἐγνώκειν, τὸ λοιπὸν εὐλαβεῖσθαι καὶ φυλάτ-
 τεσθαι μὴ πλησιάζειν τοῖς τοιούτοις. πρῶτον μὲν οὖν
 ὦν εἴρηκα τούτων βούλομαι τὰς μαρτυρίας παρασχό-
 μενος, μετὰ ταῦθ' οἷ' ὑπ' αὐτοῦ τούτου πέπονθ'
 ἐπιδείξαι, ἵν' εἰδῇθ' ὅτι ᾧ προσῆκε τοῖς τὸ πρῶτον 10
 ἁμαρτηθεῖσιν ἐπιτιμᾶν, οὗτος αὐτὸς πρὸς τούτοις
 πολλῶ δεινότερ' εἴργασται.

ΜΑΡΤΥΡΙΑΙ

Ὡν μὲν τοίνυν οὐδέν' ᾧμην δεῖν λόγον ποιεῖσθαι, ταῦτ' 7
 ἔστιν. χρόνῳ δ' ὕστερον οὐ πολλῶ περιπατοῦντος,
 ὥσπερ εἰώθειν, ἐσπέρας ἐν ἀγορᾷ μου μετὰ Φανοστρά-
 του τοῦ Κηφισιέως, τῶν ἡλικιωτῶν τινὸς, παρέρχεται
 Κτησίας ὁ υἱὸς ὁ τούτου, μεθύων, κατὰ τὸ Λεωκόριον, 5
 ἐγγὺς τῶν Πυθοδώρου. κατιδὼν δ' ἡμᾶς καὶ κραυγὰς,
 καὶ διαλεχθεῖς τι πρὸς αὐτὸν οὕτως ὡς ἂν μεθύων, ὥστε
 μὴ μαθεῖν ὅ τι λέγοι, παρῆλθε πρὸς Μελίτην ἄνω.
 ἔπινον δ' ἄρ' ἐνταῦθα (ταῦτα γὰρ ὕστερον ἐπυθόμεθα)

10 παρὰ Παμφίλῳ τῷ κναφεῖ Κόνων οὔτοσί, Θεότιμός τις,
 Ἀρχεβιάδης, Σπίνθαρος ὁ Εὐβούλου, Θεογένης ὁ Ἀνδρο-
 μένους, πολλοί τινες, οὓς ἐξαναστήσας ὁ Κτησίας
 8 ἐπορεύετ' εἰς τὴν ἀγοράν. καὶ ἡμῖν συνέβαινεν ἀνασ-
 τρέφουσιν ἀπὸ τοῦ Φερρεφαττίου καὶ περιπατοῦσιν
 πάλιν κατ' αὐτό πως τὸ Λεωκόριον εἶναι, καὶ τούτοις
 περιτυγχάνομεν. ὥς δ' ἀνεμίχθημεν, εἰς μὲν αὐτῶν,
 5 ἀγνώς τις, τῷ Φανοστράτῳ προσπίπτει καὶ κατεῖχεν
 ἐκείνον, Κόνων δ' οὔτοσί καὶ ὁ υἱὸς αὐτοῦ καὶ ὁ Ἀνδρο-
 μένους υἱὸς ἐμοὶ προσπεσόντες, τὸ μὲν πρῶτον ἐξέδυσαν,
 εἶθ' ὑποσκελίσαντες καὶ ῥάξαντες εἰς τὸν βόρβορον οὕτω
 διέθηκαν ἐναλλόμενοι καὶ παίοντες, ὥστε τὸ μὲν χεῖλος
 10 διακόνῃαι, τοὺς δ' ὀφθαλμοὺς συγκλείσαι· οὕτω δὲ
 κακῶς ἔχοντα κατέλιπον, ὥστε μήτ' ἀναστήναι μήτε
 φθέγξασθαι δύνασθαι. κείμενος δ' αὐτῶν ἤκουον πολλὰ
 9 καὶ δεινὰ λεγόντων. καὶ τὰ μὲν ἄλλα καὶ βλασφημίαν
 ἔχει τινὰ καὶ λέγειν ὀκνῆσαι μ' ἂν ἐν ὑμῖν ἔνια, ὃ δὲ τῆς
 ὕβρεώς ἐστι τῆς τούτου σημεῖον καὶ τεκμήριον τοῦ πάν
 τὸ πρᾶγμ' ὑπὸ τούτου γεγενῆσθαι, τοῦθ' ὑμῖν ἐρῶ.
 5 ἦδε γὰρ τοὺς ἀλεκτρυόνας μιμούμενος τοὺς νενικηκότας,
 οἱ δὲ κροτεῖν τοῖς ἀγκῶσιν αὐτὸν ἡξίουσαν ἀντὶ πτερύγων
 τὰς πλευράς. καὶ μετὰ ταῦτ' ἐγὼ μὲν ἀπεκομίσθην ὑπὸ
 τῶν παρατυχόντων γυμνός, οὗτοι δ' ὄχοντο θοῖμάτιον
 λαβόντες μου. ὥς δ' ἐπὶ τὴν θύραν ἦλθον, κραυγὴ καὶ
 10 βοή τῆς μητρὸς καὶ τῶν θεραπαινίδων ἦν, καὶ μόγισ ποτ'
 εἰς βαλανεῖον ἐνεγκόντες με καὶ περιπλύναντες ἔδειξαν
 τοῖς ἰατροῖς. ὥς οὖν ταῦτ' ἀληθῆ λέγω, τούτων ὑμῖν
 τοὺς μάρτυρας παρέξομαι.

MARTYRES

Συνέβη τοίνυν, ὦ ἄνδρες δικασταί, καὶ Εὐξίθεον του- 10
 τονὶ τὸν Χολλείδην, ὄνθ' ἡμῖν συγγενῇ, καὶ Μειδίαν
 μετὰ τούτου, ἀπὸ δείπνου ποθὲν ἀπιόντας περιτυχεῖ
 πλησίον ὄντι μοι τῆς οἰκίας ἤδη, καὶ εἰς τὸ βαλανεῖον
 φερομένῳ παρακολουθῆσαι, καὶ ἱατρὸν ἄγουσι παραγε- 5
 νέσθαι. οὕτω δ' εἶχον ἀσθενῶς, ὥσθ', ἵνα μὴ μακρὰν
 φεροίμην οἴκαδ' ἐκ τοῦ βαλανείου, ἐδόκει τοῖς παροῦσιν
 ὡς τὸν Μειδίαν ἐκείνην τὴν ἐσπέραν κομίσαι, καὶ ἐποίησαν
 οὕτω. λάβ' οὖν καὶ τὰς τούτων μαρτυρίας, ἵν' εἰδῇθ'
 ὅτι πολλοὶ συνίσασιν ὡς ὑπὸ τούτων ὑβρίσθην.

MARTΥΡΙΑΙ

Λαβὲ δὴ καὶ τὴν τοῦ ἱατροῦ μαρτυρίαν.

MARTΥΡΙΑ

Τότε μὲν τοίνυν παραχρῆμ' ὑπὸ τῶν πληγῶν ὧν 11
 ἔλαβον καὶ τῆς ὑβρεως οὕτω διετέθην, ὡς ἀκούετε καὶ
 μεμαρτύρηται παρὰ πάντων ὑμῖν τῶν εὐθύς ἰδόντων.
 μετὰ ταῦτα δὲ τῶν μὲν οἰδημάτων τῶν ἐν τῷ προσώπῳ
 καὶ τῶν ἐλκῶν οὐδὲν ἔφη φοβεῖσθαι λίαν ὁ ἱατρὸς, 5
 πυρετοὶ δὲ παρηκολούθουν μοι συνεχεῖς καὶ ἀλγήματα
 ὅλου μὲν τοῦ σώματος πάνυ σφοδρὰ καὶ δεινὰ, μάλιστα
 δὲ τῶν πλευρῶν καὶ τοῦ ἥτρου, καὶ τῶν σιτίων ἀπεκεκ-
 λείμην, καὶ ὡς μὲν ὁ ἱατρὸς ἔφη, εἰ μὴ κάθαρσις αἵματος 12
 αὐτομάτῃ μοι πάνυ πολλὴ συνέβη περιωδύνῃ τ' ὄντι καὶ
 ἀπορουμένῳ ἤδη, κὰν ἔμπυος γενόμενος διεφθάρην· νῦν
 δὲ τοῦτ' ἔσωσε τὸ αἷμ' ἀποχωρῆσαν. ὡς οὖν καὶ ταῦτ'
 ἀληθῇ λέγω, καὶ παρηκολούθησέ μοι τοιαύτη νόσος ἐξ 5

ἥς εἰς τοῦσχατον ἦλθον, ἐξ ὧν ὑπὸ τούτων ἔλαβον πληγῶν, λέγε τὴν τοῦ ἱατροῦ μαρτυρίαν καὶ τὴν τῶν ἐπισκοπούντων.

ΜΑΡΤΥΡΙΑΙ

- 13 Ὅτι μὲν τοίνυν οὐ μετρίας τινὰς καὶ φαύλας λαβὼν πληγὰς, ἀλλ' εἰς πᾶν ἐλθὼν διὰ τὴν ὕβριν καὶ τὴν ἀσέλγειαν τὴν τούτων, πολὺ τῆς προσηκούσης ἐλάττω δίκην εἵληχα, πολλαχόθεν νομίζω δῆλον ὑμῖν γεγενῆσθαι.
- 5 οἶομαι δ' ὑμῶν ἐνίους θαυμάζειν, τί ποτ' ἐστὶν ἃ πρὸς ταῦτα τολμήσει Κόνων λέγειν. βούλομαι δὲ προειπεῖν ὑμῖν ἃ ἐγὼ πέπυσμαι λέγειν αὐτὸν παρεσκευάσθαι, ἀπὸ τῆς ὕβρεως καὶ τῶν πεπραγμένων τὸ πρᾶγμ' ἄγοντ' εἰς
- 14 γέλωτα καὶ σκώμματ' ἐμβαλεῖν πειράσασθαι, καὶ ἐρεῖν ὡς εἰσὶν ἐν τῇ πόλει πολλοὶ, καλῶν καγαθῶν ἀνδρῶν υἱεῖς, οἱ παίζοντες· οἱ ἄνθρωποι νέοι σφίσιν αὐτοῖς ἐπωνυμίας πεποίηνται, καὶ καλοῦσι τοὺς μὲν ἰθυφάλλους, τοὺς δ'
- 5 αὐτοληκίθους, ἐρώσι δ' ἐκ τούτων ἐταίρων τινές, καὶ δὴ καὶ τὸν υἱὸν τὸν ἑαυτοῦ εἶναι τούτων ἓνα, καὶ πολλάκις περὶ ἐταίρας καὶ εἵληφέναι καὶ δεδωκέναι πληγὰς, καὶ ταῦτ' εἶναι νέων ἀνθρώπων. ἡμᾶς δὲ πάντας τοὺς ἀδελφοὺς παροίνους μὲν τινὰς καὶ ὑβριστὰς κατασκευάσει, ἀγνώ-
- 15 μονας δὲ καὶ πικρούς. ἐγὼ δ', ὦ ἄνδρες δικασταί, χαλεπῶς ἐφ' οἷς πέπονθα ἐννοχῶς, οὐχ ἡττον τοῦτ' ἀγανακτήσαιμ' ἂν καὶ ὑβρισθῆναι νομίσαιμ', εἰ οἷόν τ' εἶπεῖν, εἰ ταῦτ' ἀληθῇ δόξει Κόνων οὔτοσὶ λέγειν περὶ ἡμῶν, καὶ
- 5 τοσαύτη τις ἄγνοια παρ' ὑμῖν ἐστίν, ὥσθ', ὁποῖός ἂν τις ἕκαστος εἶναι φῇ, ἢ ὁ πλησίον αὐτὸν αἰτιάσῃται, τοιοῦτος νομισθήσεται, τοῦ δὲ καθ' ἡμέραν βίου καὶ τῶν ἐπιτηδευμάτων μὴδ' ὀτιοῦν ἔσται τοῖς μετρίοις ὄφελος.
- 16 ἡμεῖς γὰρ οὔτε παροινούντες οὐθ' ὑβρίζοντες ὑπ' οὐδενὸς

ἀνθρώπων ἐωράμεθα, οὐτ' ἄγνωμον οὐδὲν ἡγούμεθα
 ποιεῖν, εἰ περὶ ὧν ἡδίκημεθ' ἀξιούμεν κατὰ τοὺς νόμους
 δίκην λαβεῖν. ἰθυφάλλοις δὲ καὶ αὐτοληκύθοις συγχω-
 ροῦμεν εἶναι τοῖς υἱέσι τοῖς τούτου, καὶ ἔγωγ' εὖχομαι 5
 τοῖς θεοῖς εἰς Κόνωνα καὶ τοὺς υἱεῖς τοὺς τούτου καὶ
 ταῦτα καὶ τὰ τοιαῦθ' ἅπαντα τρέπεσθαι. οὗτοι γάρ 17
 εἰσιν οἱ τελοῦντες ἀλλήλους, καὶ τοιαῦτα ποιοῦντες ἅ-
 πολλὴν αἰσχύνην ἔχει καὶ λέγειν, μὴ ὅτι γε δὴ ποιεῖν
 ἀνθρώπους μετρίους. ἀλλὰ τί ταῦτ' ἐμοί; θαυμάζω
 γὰρ ἔγωγ' εἴ τίς ἐστιν πρόφασις παρ' ὑμῖν ἢ σκῆψις 5
 εὐρημένη, δι' ἣν, ἂν ὑβρίζων τις ἐξελέγχηται καὶ τύπτων,
 δίκην οὐ δώσει. οἱ μὲν γὰρ νόμοι πολὺ τὰναντία καὶ
 τὰς ἀναγκαίας προφάσεις, ὅπως μὴ μείζους γίγνωνται,
 προείδοντο, οἷον (ἀνάγκη γάρ μοι ταῦτα καὶ ζητεῖν καὶ
 πυνθάνεσθαι διὰ τοῦτον γέγονεν) εἰςὶ κακηγορίας δίκαι· 10
 φασὶ τοίνυν ταύτας διὰ τοῦτο γίγνεσθαι, ἵνα μὴ λαιδο- 18
 ρούμενοι τύπτειν ἀλλήλους προάγωνται. πάλιν αἰκείας
 εἰσὶν· καὶ ταύτας ἀκούω διὰ τοῦτ' εἶναι τὰς δίκας, ἵνα
 μηδεὶς, ὅταν ἥπτων ἢ, λίθῳ μηδὲ τῶν τοιούτων ἀμύνηται
 μηδενί, ἀλλὰ τὴν ἐκ τοῦ νόμου δίκην ἀναμένη. τραύμα- 5
 τος πάλιν εἰςὶ γραφαὶ, τοῦ μὴ τιτρωσκομένων τινῶν
 φόνους γίγνεσθαι. τὸ φαυλότατον, οἶμαι, τὸ τῆς 19
 λαιδορίας, πρὸ τοῦ τελευταίου καὶ δεινοτάτου προεώ-
 ραται, τοῦ μὴ φόνον γίγνεσθαι, μηδ' ὑπάγεσθαι κατὰ
 μικρὸν ἐκ μὲν λαιδορίας εἰς πληγὰς, ἐκ δὲ πληγῶν εἰς
 τραύματα, ἐκ δὲ τραυμάτων εἰς θάνατον, ἀλλ' ἐν τοῖς 5
 νόμοις εἶναι τούτων ἐκάστου τὴν δίκην, μὴ τῇ τοῦ προσ-
 τυχόντος ὀργῇ μηδὲ βουλήσει ταῦτα κρίνεσθαι. εἴτ' ἐν 20
 μὲν τοῖς νόμοις οὕτως· ἂν δ' εἴπῃ Κόνων 'ἰθυφάλλοι
 τινὲς ἐσμεν ἡμεῖς συνηγμένοι, καὶ ἐρῶντες οὓς ἂν ἡμῖν
 δόξῃ παίομεν καὶ ἄγχομεν,' εἴθ' ὑμεῖς γελάσαντες

- ἀφήσετε; οὐκ οἶομαί γε. οὐ γὰρ ἂν γέλως ὑμῶν ἔλαβ'
 5 οὐδένα, εἰ παρὼν ἐτύγχανεν, ἡνίχ' εἰλκόμεν καὶ ἐξεδυνόμεν
 καὶ ὑβρίζομεν, καὶ ὑγιὲς ἐξέλθων φοράδην ἦλθον οἴκαδε,
 ἐξεπεπηδήκει δὲ μετὰ ταῦθ' ἡ μήτηρ, καὶ κραυγὴ καὶ
 βοή τῶν γυναικῶν τοσαύτη παρ' ἡμῖν ἦν ὥσπερανεὶ
 τεθνεώτος τινος, ὥστε τῶν γειτόνων τινὰς πέμψαι πρὸς
 21 ἡμᾶς ἐρησομένους ὃ τι ἐστὶ τὸ συμβεβηκός. ὅλως δ',
 ὦ ἄνδρες δικασταί, δίκαιον μὲν οὐδενὶ δῆπου σκῆψιν
 οὐδεμίαν τοιαύτην οἶδ' ἄδειαν ὑπάρχειν παρ' ὑμῖν, δι'
 ἦν ὑβρίζειν ἐξέσται· εἰ δ' ἄρ' ἐστί τῳ, τοῖς δι' ἡλικίαν
 5 τούτων τι πράττουσι, τούτοις ἀποκεῖσθαι προσήκει τὰς
 τοιαύτας καταφυγὰς, κακείοις οὐκ εἰς τὸ μὴ δοῦναι
 22 δίκην, ἀλλ' εἰς τὸ τῆς προσηκούσης ἐλάττω. ὅστις δ'
 ἐτῶν μὲν ἐστὶ πλειόνων ἢ πεντήκοντα, παρὼν δὲ νεωτέ-
 ροις ἀνθρώποις καὶ τούτοις νιέσιν, οὐχ ὅπως ἀπέτρεψεν
 ἢ διεκώλυσεν, ἀλλ' αὐτὸς ἡγεμὼν καὶ πρῶτος καὶ πάντων
 5 βδελυρώτατος γεγένηται, τίν' ἂν οὗτος ἀξίαν τῶν
 πεπραγμένων ὑπόσχοι δίκην; ἐγὼ μὲν γὰρ οὐδ' ἀπο-
 θανόντ' οἶομαι. καὶ γὰρ εἰ μηδὲν αὐτὸς εἰργαστο τῶν
 πεπραγμένων, ἀλλ' εἰ παρεστηκότος τούτου Κτησίας ὁ
 υἱὸς ὁ τούτου ταῦθ' ἅπερ νυνὶ πεποιηκὼς ἐφαίνετο,
 23 τούτον ἐμισεῖτ' ἂν δικαίως. εἰ γὰρ οὕτω τοὺς αὐτοῦ
 προῆκται παῖδας, ὥστ' ἐναντίον ἐξαμαρτάνοντας ἑαυτοῦ,
 καὶ ταῦτ' ἐφ' ὧν ἐνίοις θάνατος ἢ ζημία κεῖται, μήτε
 φοβεῖσθαι μήτ' αἰσχύνεσθαι, τί τούτον οὐκ ἂν εἰκότως
 5 παθεῖν οἴεσθε; ἐγὼ μὲν γὰρ ἡγοῦμαι ταῦτ' εἶναι σημεῖα
 τοῦ μηδὲ τούτον τὸν ἑαυτοῦ πατέρ' αἰσχύνεσθαι· εἰ γὰρ
 ἐκείνον αὐτὸς ἐτίμα καδεδίει, καὶ τούτους αὐτὸν ἡξίου.
 24 Λαβὲ δὴ μοι καὶ τοὺς νόμους, τόν τε τῆς ὑβρεως καὶ
 τὸν περὶ τῶν λωποδυτῶν· καὶ γὰρ τούτοις ἀμφοτέροις
 ἐνόχους τούτους ὄψεσθε. λέγε.

NOMOI

Τούτοις τοῖς νόμοις ἀμφοτέροις ἐκ τῶν πεπραγμένων
 ἔνοχος Κόνων ἐστὶν οὗτοςί· καὶ γὰρ ὕβριζεν καὶ 5
 ἐλωποδύτει. εἰ δὲ μὴ κατὰ τούτους προειλόμεθ' ἡμεῖς
 δίκην λαμβάνειν, ἡμεῖς μὲν ἀπράγμονες καὶ μέτριοι
 φαινοίμεθ' ἂν εἰκότως, οὗτος δ' ὁμοίως πονηρός. καὶ 25
 μὴν εἰ παθεῖν τί μοι συνέβη, φόνου καὶ τῶν δεινοτάτων
 ἂν ἦν ὑπόδικος. τὸν γοῦν τῆς Βραυρωνόθεν ἱερείας
 πατέρ' ὁμολογουμένως οὐχ ἀψάμενον τοῦ τελευτήσαν-
 τος, ὅτι τῷ πατάξαντι τύπτειν παρεκελεύσατο, ἐξέβαλ' 5
 ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου. δικαίως· εἰ γὰρ οἱ
 παρόντες, ἀντὶ τοῦ κωλύειν τοὺς ἢ δι' οἶνον ἢ δι' ὀργὴν
 ἢ τιν' ἄλλην αἰτίαν ἐξαμαρτάνειν ἐπιχειροῦντας, αὐτοὶ
 παροξυνοῦσιν, οὐδεμί' ἐστὶν ἐλπίς σωτηρίας τῷ περι-
 πίπτοντι τοῖς ἀσελγαίνουσιν, ἀλλ' ἕως ἂν ἀπείπωσιν, 10
 ὑβρίζεσθαι ὑπάρξει· ὅπερ ἐμοὶ συνέβη.

Ἄ τοίνυν, ὅθ' ἡ δίαίτ' ἐγίγνετ', ἐποίουν, βούλομαι 26
 πρὸς ὑμᾶς εἰπεῖν· καὶ γὰρ ἐκ τούτων τὴν ἀσέλγειαν
 θεάσεσθ' αὐτῶν. ἐποίησαν μὲν ἔξω μέσων νυκτῶν τὴν
 ὥραν, οὔτε τὰς μαρτυρίας ἀναγιγνώσκειν ἐθέλοντες, οὔτ'
 ἀντίγραφα διδόναι, τῶν τε παρόντων ἡμῖν καθ' ἓν 5
 οὕτωςι πρὸς τὸν λίθον ἄγοντες καὶ ἐξορκοῦντες, καὶ
 γράφοντες μαρτυρίας οὐδὲν πρὸς τὸ πρᾶγμα, ἀλλ' ἐξ
 ἐταίρας εἶναι παιδίον αὐτῷ τοῦτο καὶ πεπονθέναι τὰ
 καὶ τὰ, ἃ μὰ τοὺς θεοὺς, ἄνδρες δικασταί, οὐδεὶς ὅστις
 οὐκ ἐπετίμα τῶν παρόντων καὶ ἐμίσει, τελευτῶντες δὲ 10
 καὶ αὐτοὶ ἐαυτούς. ἐπειδὴ δ' οὖν ποτ' ἀπείπον κἄνεπ- 27
 λήσθησαν ταῦτα ποιοῦντες, προκαλοῦνται ἐπὶ διακρούσει
 καὶ τῷ μὴ σημανθῆναι τοὺς ἐχίνους, ἐθέλειν ἐκδοῦναι περὶ

τῶν πληγῶν παῖδας, ὀνόματα γράψαντες. καὶ νῦν οἶμαι
 5 περὶ τοῦτ' ἔσεσθαι τοὺς πολλοὺς τῶν λόγων αὐτοῖς.
 ἐγὼ δ' οἶμαι δεῖν πάντας ὑμᾶς ἐκεῖνο σκοπεῖν, ὅτι οὗτοι,
 εἰ τοῦ γενέσθαι τὴν βάσανον ἕνεκα προὔκαλουντο
 23 ἀποφαινομένης, νυκτὸς, οὐδεμιᾶς ὑπολοίπου σκλήψεως
 οὔσης, προὔκαλουντο, ἀλλὰ πρῶτον μὲν πρὸ τοῦ τὴν
 δίκην ληχθῆναι, ἡνίκ' ἀσθενῶν ἐγὼ κατεκείμην, καὶ, οὐκ
 εἰδὼς εἰ περιφεύξομαι, πρὸς ἅπαντας τοὺς εἰσιόντας
 5 τοῦτον ἀπέφαινον τὸν πρῶτον πατάξαντα καὶ τὰ
 πλεῖσθ' ὧν ὑβρίσμην διαπεπραγμένον, τότε ἂν εὐθέως
 ἦκεν ἔχων μάρτυρας πολλοὺς ἐπὶ τὴν οἰκίαν, τότε ἂν
 τοὺς οἰκέτας παρεδίδου καὶ τῶν ἐξ Ἀρείου πάγου τινὰς
 παρεκάλει· εἰ γὰρ ἀπέθανον, παρ' ἐκείνοις ἂν ἦν ἡ δίκη.
 29 εἰ δ' ἄρ' ἡγνόησε ταῦτα, καὶ τοῦτο τὸ δίκαιον ἔχων, ὥς
 νῦν φήτει, μὴ παρεσκευάσατ' ὑπὲρ τηλικούτου κινδύνου,
 ἐπειδὴ γ' ἀνестηκὼς ἤδη προσεκαλεσάμην αὐτὸν, ἐν τῇ
 πρώτῃ συνόδῳ πρὸς τῷ διαιτητῇ παραδιδούς ἐφαίνετ'
 ἂν· ὧν οὐδὲν πέπρακται τούτῳ. ὅτι δ' ἀληθῆ λέγω καὶ
 διακρούσεως ἔνεχ' ἢ πρόκλησις ἦν, λέγε ταύτην τὴν
 μαρτυρίαν· ἔσται γὰρ ἐκ ταύτης φανερόν.

MARTYRIA

30 Περὶ μὲν τοίνυν τῆς βασάνου ταῦτα μέμνησθε, τὴν
 ὥραν ἡνίκα προὔκαλεῖτο, ὧν ἕνεκ' ἐκκροῖων ταῦτ' ἐποίει,
 τοὺς χρόνους τοὺς πρώτους, ἐν οἷς οὐδαμοῦ τοῦτο
 βουλευθεὶς τὸ δίκαιον αὐτῷ γενέσθαι φαίνεται, οὐδὲ
 5 προκαλεσάμενος, οὐδ' ἀξιῶσας. ἐπειδὴ τοίνυν ταῦτα
 πάντ' ἡλέγχεθ', ἅπερ καὶ νῦν, πρὸς τῷ διαιτητῇ, καὶ
 φανερῶς ἐδείκνυτο πᾶσιν ὧν ἔνοχος τοῖς ἐγκεκλημένοις,

ἐμβάλλεται μαρτυρίαν ψευδῇ, καπιγράφεται μάρτυρας 31
 ἀνθρώπους οὓς οὐδ' ὑμᾶς ἀγνοήσιν οἶομαι, ἐὰν ἀκούσητε,
 “ Διότιμος Διοτίμου Ἰκαριεύς, Ἀρχεβιάδης Δημοτέλους
 Ἀλαιεύς, Χαιρέτιμος Χαιριμένους Πιθεὺς μαρτυροῦσιν
 ἀπιέναι ἀπὸ δείπνου μετὰ Κόνωνος, καὶ προσελθεῖν ἐν 5
 ἀγορᾷ μαχομένοις Ἀρίστωνι καὶ τῷ υἱεὶ τῷ Κόνωνος,
 καὶ μὴ πατάξαι Κόνωνα Ἀρίστωνα,” ὥς ὑμᾶς εὐθέως 32
 πιστεύοντας, τὸ δ' ἀληθὲς οὐ λογιουμένους, ὅτι
 πρῶτον μὲν οὐδέποτ' ἂν οὔθ' ὁ Λυσίστρατος οὔθ' ὁ
 Πασέας οὔθ' ὁ Νικήρατος οὔθ' ὁ Διόδωρος, οἱ διαρρήδην
 μεμαρτυρήκασιν ὁρᾶν ὑπὸ Κόνωνος τυπτόμενόν με καὶ 5
 θοιμάτιον ἐκδύομενον καὶ τᾶλλ' ὅσ' ἔπασχον ὑβριζό-
 μενον, ἀγνώτες ὄντες καπὸ ταῦτομάτου παραγενόμενοι
 τῷ πράγματι τὰ ψευδῇ μαρτυρεῖν ἠθέλησαν, εἰ μὴ
 ταῦθ' ἐώρων πεπονθότα· ἔπειτ' αὐτὸς ἔγωγ' οὐδέποτ'
 ἂν, μὴ παθὼν ὑπὸ τούτου ταῦτα, ἀφείς τοὺς καὶ παρ' 10
 αὐτῶν τούτων ὁμολογουμένους τύπτειν ἐμὲ, πρὸς τὸν
 οὐδ' ἀψάμενον πρῶτον εἰσιέναι προειλόμην. τί γὰρ 33
 ἂν; ἀλλ' ὑφ' οὗ γε πρώτου τ' ἐπλήγην καὶ μάλισθ'
 ὑβρίσθην, τούτῳ καὶ δικάζομαι καὶ μισῶ καὶ ἐπεξέρ-
 χομαι. καὶ τὰ μὲν παρ' ἐμοῦ πάνθ' οὕτως ἐστὶν ἀληθῆ
 καὶ φαίνεται· τούτῳ δὲ μὴ παρασχομένῳ τούτους μάρ- 5
 τυρας ἦν δῆπου λόγος οὐδεὶς, ἀλλ' ἠλωκέναι παραχρήμ'
 ὑπῆρχε σιωπῇ. συμπόται δ' ὄντες τούτου καὶ πολλῶν
 τοιούτων ἔργων κοινωνοί, εἰκότως τὰ ψευδῇ μεμαρτυρή-
 κασιν. εἰ δ' ἔσται τὸ πρᾶγμα τοιοῦτον, ἐὰν ἄπαξ
 ἀπαναισχυντήσωσιν τινες καὶ τὰ ψευδῇ φανερώς τολμή- 10
 σωσιν μαρτυρεῖν, οὐδὲν δὲ τῆς ἀληθείας ὄφελος,
 πάνδεινον ἔσται πρᾶγμα. ἀλλὰ νῆ Δί' οὐκ εἰσὶ 34
 τοιοῦτοι. ἀλλ' ἴσασιν ὑμῶν, ὥς ἐγὼ νομίζω, πολλοὶ
 καὶ τὸν Διότιμον καὶ τὸν Ἀρχεβιάδην καὶ τὸν Χαιρέ-

τιμὸν τὸν ἐπιπόλιον τουτονὶ, οἱ μεθ' ἡμέραν μὲν
 5 ἐσκυθρωπάκασι καὶ λακωνίζειν φασὶ καὶ τρίβωνας
 ἔχουσιν καὶ ἀπλᾶς ὑποδέδενται, ἐπειδὴν δὲ συλλεγῶσι
 καὶ μετ' ἀλλήλων γένωνται, κακῶν καὶ αἰσchrῶν οὐδὲν
 35 ἐλλείπουσι. καὶ ταῦτα τὰ λαμπρὰ καὶ νεανικά ἐστίν
 αὐτῶν. “οὐ γὰρ ἡμεῖς μαρτυρήσομεν ἀλλήλοις; οὐ γὰρ
 ταῦθ' ἐταίρων ἐστὶ καὶ φίλων; τί δὲ καὶ δεινόν ἐστίν
 ὦν παρέξεται κατὰ σοῦ; τυπτόμενόν φασὶ τινες ὄραν;
 5 ἡμεῖς δὲ μηδ' ἠφθαι τὸ παράπαν μαρτυρήσομεν. ἐκδε-
 δύσθαι θοῖμάτιον; τοῦτ' ἐκείνους προτέρους πεποιηκέναι
 ἡμεῖς μαρτυρήσομεν. τὸ χεῖλος ἐρράφθαι; τὴν κεφαλὴν
 36 δέ γ' ἡμεῖς ἢ ἕτερόν τι κατεαγένοι φήσομεν.” ἀλλὰ καὶ
 μάρτυρας ἰατροὺς παρέχομαι. τοῦτ' οὐκ ἔστιν, ὦ
 ἄνδρες δικασταί, παρὰ τούτοις· ὅσα γὰρ μὴ δι' ἑαυτῶν,
 οὐδενὸς μάρτυρος καθ' ἡμῶν εὐπορήσουσιν. ἢ δ' ἀπ'
 5 αὐτῶν ἐτοιμότης οὐδ' ἂν εἰπεῖν μὰ τοὺς θεοὺς δυναίμην
 ὄση καὶ οἷα πρὸς τὸ ποιεῖν ὅτιοῦν ὑπάρχει. ἵνα δ'
 εἰδῇθ' οἷα καὶ διαπραττόμενοι περιέρχονται, λέγ' αὐτοῖς
 ταυτασὶ τὰς μαρτυρίας, σὺ δ' ἐπίλαβε τὸ ὕδωρ.

MARTYΡΙΑΙ

37 Τοίχοις τοίνυν διορύττοντες καὶ παίοντες τοὺς ἀπαν-
 τῶντας, ἂρ' ἂν ὑμῖν ὀκνῆσαι δοκοῦσιν ἐν γραμματείδῳ
 τὰ ψευδῇ μαρτυρεῖν ἀλλήλοις οἱ κεκοινωνήκοτες το-
 σαύτης καὶ τοιαύτης φιλαπεχθιμοσύνης καὶ πονηρίας
 5 καὶ ἀναιδείας καὶ ὕβρεως; πάντα γὰρ ταῦτ' ἔμοιγ' ἐν
 τοῖς ὑπὸ τούτων πραττομένοις ἐνεῖναι δοκεῖ. καίτοι
 καὶ τούτων ἕτερ' ἐστὶ πεπραγμένα τούτοις δεινότερα,
 ἀλλ' ἡμεῖς οὐχ οἰοί τε γενοίμεθ' ἂν πάντας ἐξευρεῖν
 τοὺς ἡδίκημένους.

Ὁ τοίνυν πάντων ἀναιδέστατον μέλλειν αὐτὸν ἀκούω 38
 ποιεῖν, βέλτιον νομίζω προειπεῖν ὑμῖν εἶναι. φασὶ γὰρ
 παραστησάμενον τοὺς παῖδας αὐτὸν κατὰ τούτων ὁμείσ-
 θαι, καὶ ἀράς τινας δεινὰς καὶ χαλεπὰς ἐπαράσσεσθαι καὶ
 τοιαύτας, οἷας ἀκηκῶς γέ τις θαυμάσας ἀπήγγειλεν 5
 ἡμῖν. ἔστι δ', ὦ ἄνδρες δικασταῖ, ἀνυπόστατα μὲν τὰ
 τοιαῦτα τολμήματα· οἱ γὰρ οἶμαι βέλτιστοι καὶ ἥκιστ'
 ἂν αὐτοὶ τι ψευσάμενοι μάλισθ' ὑπὸ τῶν τοιούτων
 ἐξαπατῶνται· οὐ μὴν ἀλλὰ δεῖ πρὸς τὸν βίον καὶ τὸν
 τρόπον ἀποβλέποντας πιστεύειν. τὴν δὲ τούτου πρὸς 39
 τὰ τοιαῦτ' ὀλιγωρίαν ἐγὼ πρὸς ὑμᾶς ἐρῶ· πέπυσμαι
 γὰρ ἐξ ἀνάγκης. ἀκούω γὰρ, ὦ ἄνδρες δικασταῖ,
 Βάκχιόν τέ τινα, ὃς παρ' ὑμῖν ἀπέθανε, καὶ Ἀριστοκ-
 ράτην τὸν τοὺς ὀφθαλμοὺς διεφθαρμένον καὶ τοιούτους 5
 ἐτέρους καὶ Κόνωνα τουτονί, ἐταίρους εἶναι μεираκί
 ὄντας καὶ Τριβαλλοὺς ἐπωνυμίαν ἔχειν· τούτους τὰ θ'
 Ἑκαταῖα συλλέγοντας ἐκάστοτε συνδειπνεῖν ἀλλήλοις,
 καὶ ῥᾶον ὁμνύειν κἀπιорκεῖν ἢ ὅτιοῦν. οὐ δὲ Κόνων ὁ 40
 τοιούτος πιστός ἐστιν ὁμνύων· οὐδὲ πολλοῦ δεῖ· ἀλλ'
 ὁ μὴδ' εὖορκον μὴδὲν ἂν ὁμόσας, κατὰ δὲ δὴ παίδων ὦν
 μὴ νομίζετε μὴδ' ἂν μελλήσας, ἀλλὰ κἂν ὅτιοῦν παθὼν
 πρότερον, εἰ δ' ἄρ' ἀναγκαῖον, ὁμνύων ὡς νόμιμον, κατ' 5
 ἐξωλείας αὐτοῦ καὶ γένους καὶ οἰκίας, ἀξιοπιστότερος
 τοῦ κατὰ τῶν παίδων ὁμνύντος καὶ διὰ τοῦ πυρός. ἐγὼ
 τοίνυν ὁ δικαιότερόν σου πιστευθεὶς ἂν κατὰ πάντ',
 ὦ Κόνων, ἠθέλησ' ὁμόσαι ταυτὶ, οὐχ ὑπὲρ τοῦ μὴ δοῦναι
 δίκην ὦν ἠδίκηκα, ὅτιοῦν ποιῶν, ὥσπερ σὺ, ἀλλ' ὑπὲρ 10
 τῆς ἀληθείας καὶ ὑπὲρ τοῦ μὴ προσυβρισθῆναι, ὡς οὐ
 κατεπιорκησόμενος τὸ πρᾶγμα. λέγε τὴν πρόκλησιν.

ΠΡΟΚΛΗΣΙΣ

- 41 Ταῦτ' ἐγὼ καὶ τότε ἠθέλησα ὁμόσαι, καὶ νῦν ὁμνίω
 τοὺς θεοὺς καὶ τὰς θεὰς ἅπαντας καὶ ἀπάσας ὑμῶν εἵνεκ',
 ὧ ἄνδρες δικασταί, καὶ τῶν περιεστηκότων, ἥ μὴν παθὼν
 ὑπὸ Κόνωνος ταῦθ' ὧν δικάζομαι, καὶ λαβὼν πληγὰς,
 5 καὶ τὸ χεῖλος διακοπεῖς οὕτως ὥστε καὶ ράφῃναι, καὶ
 ὑβρισθεῖς, τὴν δίκην διώκειν. καὶ εἰ μὲν εὐορκῶ, πολλὰ
 μοι γένοιτο ἀγαθὰ καὶ μηδέποτ' αὐθις τοιοῦτο μηδὲν
 πάθοιμι, εἰ δ' ἐπιορκῶ, ἐξώλης ἀπολοίμην αὐτὸς καὶ εἴ
 τί μοι ἔστιν ἢ μέλλει ἔσεσθαι. ἀλλ' οὐκ ἐπιορκῶ, οὐδ'
 42 ἂν Κόνων διαρραγῇ. ἀξιῶ τοίνυν ὑμᾶς, ὧ ἄνδρες δικασ-
 ταί, πάνθ' ὅσ' ἐστὶ δίκαι' ἐπιδείξαντος ἐμοῦ καὶ πίστιν
 προσθέντος ὑμῖν, ὥσπερ ἂν αὐτὸς ἕκαστος παθὼν τὸν
 πεποιηκότ' ἐμίσει, οὕτως ὑπὲρ ἐμοῦ πρὸς Κόνωνα του-
 5 τονὶ τὴν ὀργὴν ἔχειν, καὶ μὴ νομίζειν ἴδιον τῶν τοιούτων
 μηδὲν, ὃ κὰν ἄλλῳ τυχὸν συμβαίῃ, ἀλλ' ἐφ' ὅτου ποτ'
 ἂν συμβῇ, βοηθεῖν καὶ τὰ δίκαι' ἀποδιδόναι, καὶ μισεῖν
 τοὺς πρὸ μὲν τῶν ἀμαρτημάτων θρασεῖς καὶ προπετεῖς,
 ἐν δὲ τῷ δίκην ὑπέχειν ἀναισχύντους καὶ πονηροὺς, καὶ
 10 μήτε δόξης μήτ' ἔθους μήτ' ἄλλου μηδενὸς φροντίζοντας
 43 πρὸς τὸ μὴ δοῦναι δίκην. ἀλλὰ δεήσεται Κόνων καὶ
 κλαῖσει. σκοπεῖτε δὴ πότερός ἐστιν ἐλεινότερος, ὁ
 πεπονθὼς οἷ' ἐγὼ πέπονθ' ὑπὸ τούτου, εἰ προσυβρισ-
 θεῖς ἅπειμι καὶ δίκης μὴ τυχὼν, ἢ Κόνων, εἰ δώσει δίκην;
 5 πότερον δ' ὑμῶν ἐκάστῳ συμφέρει, ἐξεῖναι τύπτειν καὶ
 ὑβρίζειν ἢ μή; ἐγὼ μὲν οἶμαι μή. οὐκοῦν, ἂν μὲν
 ἀφιῇτ', ἔσονται πολλοί, ἐὰν δὲ κολάξῃτ', ἐλάττους.
 44 Πόλλ' ἂν εἰπεῖν ἔχοιμ', ὧ ἄνδρες δικασταί, καὶ ὥς
 ἡμεῖς χρήσιμοι, καὶ αὐτοὶ καὶ ὁ πατήρ, ἕως ἔξῃ, καὶ

τριηραρχοῦντες καὶ στρατευόμενοι καὶ τὸ προστάττό-
 μενον ποιοῦντες, καὶ ὡς οἶδ' οὔθ' οὗτος οὔτε τῶν
 τούτου οὐδείς· ἀλλ' οὔτε τὸ ὕδωρ ἱκανόν, οὔτε νῦν 5
 περὶ τούτων ὁ λόγος ἐστίν. εἰ γὰρ δὴ ὁμολογουμένως
 ἔτι τούτων καὶ ἀχρηστοτέροις καὶ πονηροτέροις ἡμῖν
 εἶναι συνέβαινεν, οὐ τυπτητέοι οἶδ' ὑβριστέοι δῆπουθέν
 ἐσμεν.

Οὐκ οἶδ' ὅ τι δεῖ πλείω λέγειν· οἶμαι γὰρ ὑμᾶς οὐδέν 10
 ἀγνοεῖν τῶν εἰρημένων.

 LV.

ΠΡΟΣ ΚΑΛΛΙΚΛΕΑ ΠΕΡΙ ΧΩΡΙΟΥ ΒΛΑΒΗΣ

ΥΠΟΘΕΣΙΣ

Καλλικλῆς, πρὸς ὃν ὁ λόγος, καὶ ὁ τὴν δίκην ὑπ' ἐκείνου
 διωκόμενος γείτονες ἦσαν ἐν χωρίῳ, ὁδῷ μέσῃ διειργόμενοι.
 δυσομβρίας δὲ συμβάσης, εἰς τὸ Καλλικλέους χωρίον ὕδωρ
 ἐμπέσων ἐκ τῆς ὁδοῦ κατελυμήνατο. ἐπὶ τούτῳ διώκει βλάβης 5
 τὸν γείτονα· εἶναι γὰρ φησιν ἐν τῷ Τεισίου χωρίῳ χαράδραν
 εἰς ὑποδοχὴν τοῦ ὕδατος τοῦ ἐκ τῆς ὁδοῦ ποιηθείσαν, ἣν
 ἀποικοδομηθείσαν νῦν αἰτίαν ἑαυτῷ βλάβης γενέσθαι. ὁ δὲ
 τοῦ Τεισίου παῖς πρῶτον μὲν παλαιὸν καὶ οὐ δι' ἑαυτοῦ τὸ
 ἔργον δείκνυσι· ζῶντος γὰρ ἔτι καὶ τοῦ Καλλικλέους πατρὸς
 ἀποικοδομηθῆναι τὴν χαράδραν φησὶν ὑπὸ τοῦ Τεισίου· ἔπειτα 10
 συνίστησιν ὡς οὐδὲ χαράδρα τις, ἀλλὰ χωρίον ἐστί, διασύρει
 δὲ καὶ τὴν συμβᾶσαν τῷ Καλλικλεῖ βλάβην ὡς μικρὰν καὶ
 οὐκ ἀξίαν τηλικαύτης δίκης, καὶ τὸ ὅλον ἡδικῆσθαι μὲν οὐδέν
 φησι τὸν Καλλικλέα, ἐπιθυμεῖν δὲ τῶν χωρίων τῶν ἑαυτοῦ
 καὶ διὰ τοῦτο συκοφαντίας μηχανᾶσθαι πάσας.

- 1 Οὐκ ἦν ἄρ', ὦ ἄνδρες Ἀθηναῖοι, χαλεπώτερον οἰδὲν ἢ
 γείτονος πονηροῦ καὶ πλεονέκτου τυχεῖν, ὅπερ ἐμοὶ νυνὶ
 συμβέβηκεν. ἐπιθυμήσας γὰρ τῶν χωρίων μου Καλ-
 λικλῆς οὕτω διατέθηκε με συκοφαντῶν, ὥστε πρῶτον
 5 μὲν τὸν ἀνεψιὸν τὸν ἑαυτοῦ κατεσκεύασεν ἀμφισβητεῖν
 2 μοι τῶν χωρίων, ἐξελεγχθεὶς δὲ φανερώς καὶ περιγενο-
 μένου μου τῆς τούτων σκευωρίας, πάλιν δύο δίκας
 ἐρήμους μου κατεδιητήσατο, τὴν μὲν αὐτὸς χιλίων δραχ-
 μῶν, τὴν δὲ τὸν ἀδελφὸν τουτονὶ πείσας Καλλικράτην.
 5 δέομαι δὴ πάντων ὑμῶν ἀκοῦσαί μου καὶ προσέχειν τὸν
 νοῦν, οὐχ ὥς αὐτὸς δυνησόμενος εἰπεῖν, ἀλλ' ἵν' ὑμεῖς
 ἐξ αὐτῶν τῶν πραγμάτων καταμάθητε, ὅτι φανερώς
 συκοφαντοῦμαι.
- 3 Ἐν μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πρὸς ἅπαντας τοὺς
 τούτων λόγους παρέχομαι δίκαιον. τὸ γὰρ χωρίον
 τοῦτο περιφκοδόμησεν ὁ πατὴρ μικροῦ δεῖν πρὶν ἐμὲ
 γενέσθαι, ζῶντος μὲν ἔτι Καλλιπίδου τοῦ τούτων
 5 πατρὸς καὶ γειννιώντος, ὃς ἀκριβέστερον ἦδαι δῆπου
 τούτων, ὄντος δὲ Καλλικλέους ἀνδρὸς ἡδὴ καὶ ἐπιδη-
 4 μούντος Ἀθήνησιν. καὶ πλεόν μὲν ἢ πεντεκαίδεκ' ἔτη
 τοῦ πατρὸς ἐπιβιόντος, οὐκ ἐλάττω δὲ τοῦ τούτων
 πατρὸς Καλλιπίδου, ἐν τούτοις τοῖς ἔτεσιν ἅπασιν
 οὐτ' ἐγκαλῶν οὐδεὶς πώποτ' ἦλθεν οὔτε μεμφόμενος
 5 (καίτοι δῆλον ὅτι καὶ τόθ' ὕδατα πολλάκις ἐγένετο),
 οὐδ' ἐκώλυσεν ἐξ ἀρχῆς, εἴπερ ἡδίκηει τινὰ περιοικοδομῶν
 ὁ πατὴρ τὸ χωρίον, ἀλλ' οὐδ' ἀπηγόρευσεν οὐδὲ διε-
 5 μαρτύρατο. καίτοι, ὦ Καλλίκλεις, ἐξῆν δῆπου τόθ'
 ὑμῖν, ὁρῶσιν ἀποικοδομουμένην τὴν χαράδραν, ἐλθοῦσιν
 εὐθὺς ἀγανακτεῖν καὶ λέγειν πρὸς τὸν πατέρα "Τεισία,
 τί ταῦτα ποιεῖς; ἀποικοδομεῖς τὴν χαράδραν; εἴτ'
 5 ἐμπεσεῖται τὸ ὕδωρ εἰς τὸ χωρίον τὸ ἡμέτερον," ἵν' εἰ

μὲν ἐβούλετο παύσασθαι, μηδὲν ἡμῖν ἦν δυσχέρès πρὸς
 ἀλλήλους, εἰ δ' ὠλιγώρησε καὶ συνέβη τι τοιοῦτον,
 μάρτυσιν εἶχες τοῖς τότε παραγενομένοις χρήσασθαι.
 καὶ νῆ Δί' ἐπιδείξαι γέ σ' ἔδει πᾶσιν ἀνθρώποις χαράδ- 6
 ραν οὔσαν, ἵνα μὴ λόγῳ μόνον, ὥσπερ νῦν, ἀλλ' ἔργῳ
 τὸν πατέρ' ἀδικοῦντ' ἀπέφαινες. τούτων τοίνυν οὐδὲν
 πώποτ' οὐδεὶς ποιεῖν ἠξίωσεν. οὐ γὰρ ἂν οὔτ' ἐρήμην,
 ὥσπερ ἐμοῦ νυνὶ, κατεδιηγήσασθε, οὔτε πλέον ἂν ἦν ὑμῖν 5
 συκοφαντοῦσιν οὐδὲν, ἀλλ' εἰ ἠνέγκατε τότε μάρτυρα 7
 καὶ ἐπεμαρτύρασθε, νῦν ἀπέφαινεν ἂν ἐκεῖνος εἰδὼς
 ἀκριβῶς ὅπως εἶχεν ἕκαστα τούτων, καὶ τοὺς ῥαδίως
 τούτους μαρτυροῦντας ἐξήλεγχεν! ἀνθρώπου δ' οἶμαι
 τηλικούτου καὶ ἀπείρου τῶν πραγμάτων ἅπαντες κατα- 5
 πεφρονήκατέ μου. ἀλλ' ἐγὼ πρὸς ἅπαντας τούτους,
 ὦ ἄνδρες Ἀθηναῖοι, τὰς αὐτῶν πράξεις ἰσχυροτάτας
 μαρτυρίας παρέχομαι. διὰ τί γὰρ οὐδεὶς οὔτ' ἐπεμαρ-
 τύρατ' οὔτ' ἐνεκάλεσεν, ἀλλ' οὐδ' ἐμέμψατο πώποτε,
 ἀλλ' ἐξήρκει ταῦτ' αὐτοῖς ἡδικομένοις περιορᾶν; 10

Ἐγὼ τοίνυν ἱκανὰ μὲν ἡγοῦμαι καὶ ταῦτ' εἶναι πρὸς 8
 τὴν τούτων ἀναίδειαν· ἵνα δ' εἰδῇτ', ὦ ἄνδρες Ἀθηναῖοι,
 καὶ περὶ τῶν ἄλλων, ὥς οὔθ' ὁ πατήρ οὐδὲν ἡδίκηκε
 περιοικοδομῶν τὸ χωρίον, οὐτοί τε κατεψευσμένοι πάντ'
 εἰσιν ἡμῶν, ἔτι σαφέστερον ὑμᾶς πειράσομαι διδάσκειν. 5
 τὸ μὲν γὰρ χωρίον ὁμολογεῖται καὶ παρ' αὐτῶν τούτων
 ἡμέτερον ἴδιον εἶναι· τούτου δ' ὑπάρχοντος, ὦ ἄνδρες 9
 Ἀθηναῖοι, μάλιστα μὲν ἡδειτ' ἂν ἰδόντες τὸ χωρίον ὅτι
 συκοφαντοῦμαι. διὸ καὶ τοῖς εἰδόσιν ἐπιτρέπειν ἐβου-
 λόμην ἐγὼ, τοῖς ἴσοις. ἀλλ' οὐχ οὗτοι, καθάπερ νυνὶ
 λέγειν ἐπιχειροῦσι· δῆλον δ' ὑμῖν καὶ τοῦτ' αὐτίκ' ἔσται 5
 πᾶσιν. ἀλλὰ προσέχετ', ὦ ἄνδρες Ἀθηναῖοι, πρὸς Διὸς
 καὶ θεῶν τὸν νοῦν. τοῦ γὰρ χωρίου τοῦ τ' ἐμοῦ καὶ τοῦ 10

- τούτων τὸ μέσον ὁδὸς ἐστίν, ὅρους δὲ περιέχοντος κύκλου τοῖς χωρίοις, τὸ καταρρέον ὕδωρ τῇ μὲν εἰς τὴν ὁδὸν
- 11 τῇ δ' εἰς τὰ χωρία συμβαίνει φέρεσθαι. καὶ δὴ καὶ τοῦτο τὸ εἰσπίπτον εἰς τὴν ὁδὸν, ἥ μὲν ἂν εὐδοκίᾳ φέρεται κάτω κατὰ τὴν ὁδὸν, ἥ δ' ἂν ἐνστῇ τι, τὴν καῦτα τοῦτ' εἰς τὰ χωρί' ὑπεραίρειν ἀναγκαῖον ἦδ' αὖ
- 5 καὶ δὴ καὶ κατὰ τοῦτο τὸ χωρίον, ὧ ἄνδρες δικασταί, γενομένης ἐπομβρίας συνέβη τὸ ὕδωρ ἐμβαλεῖν· ἀμελήθην δ' οὕτω τοῦ πατρὸς ἔχοντος αὐτὸ, ἀλλ' ἀνθρώπων δυσχεραίνοντος ὅλως τοῖς τόποις καὶ μᾶλλον ἀστικῶσι καὶ τρις ἐμβαλὼν τὸ ὕδωρ τὰ τε χωρί' ἐλυμήνατο
- 10 καὶ μᾶλλον ὠδοποιεῖ. διὸ δὴ ταῦθ' ὁ πατήρ ὁρῶν, ὡς ἐγὼ τῶν εἰδόντων ἀκούω, καὶ τῶν γειτόνων ἐπινεμόντων ἅμα καὶ βαδιζόντων διὰ τοῦ χωρίου, τὴν αἵμασις
- 12 περιωκοδόμησε ταύτην. καὶ ὡς ταῦτ' ἀληθῆ λέγειν παρέξομαι μὲν καὶ μάρτυρας ὑμῖν τοὺς εἰδότας, πολλοὺς δ', ὧ ἄνδρες Ἀθηναῖοι, τῶν μαρτύρων ἰσχυρότερά τε κμήρια. Καλλικλῆς μὲν γάρ φησι τὴν χαράδρον
- 5 ἀποικοδομήσαντα βλάπτειν μ' αὐτόν· ἐγὼ δ' ἀποδείξω τὸ χωρίον ὃν τοῦτ', ἀλλ' οὐ χαράδραν. εἰ μὲν οὖν μὴ
- 13 συνεχωρεῖθ' ἡμέτερον ἴδιον εἶναι, τάχ' ἂν τοῦτ' ἡδικοῦμεν, εἴ τι τῶν δημοσίων ὠκοδομοῦμεν· νῦν δ' οὔτε τοῦ ἀμφισβητοῦσιν, ἔστι τ' ἐν τῷ χωρίῳ δένδρα πεφυτεμένα, ἄμπελοι καὶ συκαί. καίτοι τίς ἂν ἐν χαράδρῳ
- 5 ταῦτα φυτεύειν ἀξιώσειεν; οὐδεὶς γε. τίς δὲ πάλιν
- 14 τοὺς αὐτοῦ προγόνους θάπτειν; οὐδὲ τοῦτ' οἴμωκα ταῦτα τοίνυν ἀμφότερ', ὧ ἄνδρες δικασταί, συμβέβηκεν, καὶ γὰρ τὰ δένδρα πεφύτευται πρότερον ἢ τὸν πατέρα περιωκοδομῆσαι τὴν αἵμασιν, καὶ τὰ μνήματα παλαιά
- 5 καὶ πρὶν ἡμᾶς κτήσασθαι τὸ χωρίον γεγενημέν' ἐστίν, καίτοι τούτων ὑπαρχόντων τίς ἂν ἔτι λόγος ἰσχυρότερος

ος, ὦ ἄνδρες Ἀθηναῖοι, γένοιτο; τὰ γὰρ ἔργα φανερώς
 ἐλέγχει. καὶ μοι λαβὲ πάσας νυνὶ τὰς μαρτυρίας, καὶ
 ἔγε.

MARTYPIAI

Ἀκούετ', ὦ ἄνδρες Ἀθηναῖοι, τῶν μαρτυριῶν. ἂρ' 15
 αἱν δοκοῦσι διαρρήδην μαρτυρεῖν καὶ χωρίον εἶναι δέν-
 των μεστὸν καὶ μνήματ' ἔχειν τινὰ καὶ τᾶλλ' ἅπερ καὶ
 οἷς πλείστοις χωρίοις συμβέβηκεν, καὶ πάλιν ὅτι
 εριψκοδομήθη τὸ χωρίον ζῶντος μὲν ἔτι τοῦ τούτων 5
 ατρὸς, οὐκ ἀμφισβητούντων δ' οὔτε τούτων οὔτ' ἄλλου
 ὄν γειτόνων οὐδενός;

Ἄξιον δ', ὦ ἄνδρες δικασταί, καὶ περὶ τῶν ἄλλων ὧν 16
 ῆκε Καλλικλῆς ἀκοῦσαι. καὶ σκέψασθε πρῶτον μὲν,
 τις ὑμῶν ἐόρακεν ἢ ἀκήκοε πώποτε παρ' ὁδὸν χαράδραν
 σταν. οἶμαι γὰρ ἐν πάσῃ τῇ χώρᾳ μηδεμίαν εἶναι· τοῦ
 ἔνεκ' ἂν, ὃ διὰ τῆς ὁδοῦ τῆς δημοσίας ἔμελλε 5
 διδιδεῖσθαι φερόμενον, τούτῳ διὰ τῶν ἰδίων χωρίων
 ράδραν ἐποίησέ τις; ἔπειτα τίς ἂν ὑμῶν εἴτ' ἐν ἀγρῷ 17
 Δί' εἴτ' ἐν ἄστει τὸ διὰ τῆς ὁδοῦ ῥέον ὕδωρ εἰς τὸ
 ρίον ἢ τὴν οἰκίαν δέξαιτ' ἂν αὐτοῦ; ἀλλ' οὐκ αὐτὸ
 ὕναντίον, καὶν βιάσηταί ποτ', ἀποφράττειν ἅπαντες
 παροικοδομεῖν εἰώθαμεν; οὗτος τοίνυν ἀξιοῖ μ' ἐκ 5
 ὁδοῦ τὸ ὕδωρ εἰσδεξάμενον εἰς τὸ ἑμαντοῦ χωρίον,
 ἂν τὸ τούτου παραλλάξῃ χωρίον, πάλιν εἰς τὴν ὁδὸν
 παραγαγεῖν. οὐκοῦν πάλιν ὁ μετὰ τοῦτόν μοι γεωργῶν
 γειτόνων ἐγκαλεῖ· τὸ γὰρ ὑπὲρ τούτου δίκαιον
 ὅτι κακείοις ὑπάρξει πᾶσι λέγειν. ἀλλὰ μὴν εἴ 18
 εἰς τὴν ὁδὸν ὀκνήσω τὸ ὕδωρ ἐξάγειν, ἢ πού σφόδρα
 ῥῶν εἰς τὸ τοῦ πλησίον χωρίον ἀφιεῖν ἂν. ὅπου
 ἀτιμήτους φεύγω δίκας διότι τὸ ἐκ τῆς ὁδοῦ ῥέον

- 5 ὕδωρ εἰς τὸ τούτου χωρίον διέπεσε, τί πείσομαι πρὸς Διὸς ὑπὸ τῶν ἐκ τοῦ χωρίου τοῦμοῦ τοῦ ὕδατος εἰσπεσόντος βλαπτομένων; ὅπου δὲ μήτ' εἰς τὴν ὁδὸν μήτ' εἰς τὰ χωρί' ἀφίεναι μοι τὸ ὕδωρ ἐξέσται δεξαμένῳ, τί λοιπὸν, ὦ ἄνδρες δικασταί, πρὸς θεῶν; οὐ γὰρ ἐκπιεῖν
- 19 γε δήπου με Καλλικλῆς αὐτὸ προσαναγκάσει. ταῦτα τοίνυν ἐγὼ πάσχων ὑπὸ τούτων καὶ πόλλ' ἕτερα καὶ δεινὰ, μὴ ὅτι δίκην λαβεῖν, ἀλλὰ μὴ προσοφλεῖν ἀγαπήσαιμ' ἄν. εἰ μὲν γὰρ ἦν, ὦ ἄνδρες δικασταί,
- 5 χαράδρα πάλιν ὑποδεχομένη, τάχ' ἂν ἠδίκουν ἐγὼ μὴ δεχόμενος, ὥσπερ ἂν ἕτερ' ἅττα τῶν χωρίων εἰσὶν ὁμολογούμεναι χαράδραι· καὶ ταύτας δέχονται μὲν οἱ πρῶτοι, καθάπερ τοὺς ἐκ τῶν οἰκιῶν χειμάρρους, παρὰ τούτων δ' ἕτεροι παραλαμβάνουσιν ὡσαύτως· ταύτην δ'
- 20 οὔτε παραδίδωσιν οὔδεις οὔτε παρ' ἐμοῦ παραλαμβάνει. πῶς ἂν οὖν εἴη τοῦτο χαράδρα; τὸ δ' εἰσπεσὼν ὕδωρ ἔβλαψε μὲν οἶμαι πολλάκις ἤδη πολλοὺς μὴ φυλαξαμένους, ἔβλαψε δὲ καὶ νῦν τοῦτον. ὁ καὶ πάντων ἐστὶ
- 5 δεινότατον, εἰ Καλλικλῆς μὲν εἰς τὸ χωρίον εἰσπεσόντος τοῦ ὕδατος ἀμαξιαίους λίθους προσκομίσας ἀποικοδομεῖ, τοῦ δὲ πατρὸς, ὅτι τοῦτο παθόντος τοῦ χωρίου περιφκοδόμησεν, ὡς ἀδικούντος, ἐμοὶ βλάβης εἴληχε δίκην. καίτοι εἰ ὅσοι κακῶς πεπόνθασιν ὑπὸ τῶν ὑδάτων τῶν
- 10 ταύτῃ ρεόντων ἐμοὶ λήξονται δίκας, οὔδὲ πολλαπλάσια
- 21 γινόμενα τὰ ὄντ' ἐξαρκέσειεν ἄν μοι. τοσοῦτον τοίνυν διαφέρουσιν οὗτοι τῶν ἄλλων, ὥστε πεπονθότες μὲν οὐδὲν, ὡς αὐτίχ' ὑμῖν ἐγὼ σαφῶς ἐπιδείξω, πολλῶν δὲ πολλὰ καὶ μεγάλα βεβλαμμένων, μόνοι δικάζεσθαι
- 5 τετολμήκασιν οὗτοί μοι. καίτοι πᾶσι μᾶλλον ἐνεχῶρει τοῦτο πράττειν. οὗτοι μὲν γὰρ, εἰ καί τι πεπόνθασιν, αὐτοὶ δι' αὐτοὺς βεβλαμμένοι συκοφαντοῦσιν· ἐκεῖνοι δ'.

εἰ καὶ μηδὲν ἄλλο, τοιαύτην γ' οὐδεμίαν αἰτίαν ἔχουσιν.
ἀλλ' ἵνα μὴ πάνθ' ἅμα συνταράξας λέγω, λαβέ μοι τὰς
τῶν γειτόνων μαρτυρίας.

10

MARTYRIAΙ

Οὐκ οὖν δεινὸν, ὦ ἄνδρες δικασταί, τούτους μὲν μηδὲν 22
ἐγκαλεῖν μοι τοσαῦτα βεβλαμμένους, μηδ' ἄλλον μηδένα
τῶν ἡτυχηκότων, ἀλλὰ τὴν τύχην στέργειν, τουτονὶ δὲ
συκοφαντεῖν; ὃν ὅτι μὲν αὐτὸς ἐξημάρτηκε, πρῶτον μὲν 2
τὴν ὁδὸν στενοτέραν ποιήσας, ἐξαγαγὼν ἔξω τὴν αἵμα- 5
σίαν, ἵνα τὰ δένδρα τῆς ὁδοῦ ποιήσειεν εἴσω, ἔπειτα δὲ
τὸν χλῆδον ἐκβαλὼν εἰς τὴν ὁδόν, ἐξ ὧν ὑψηλοτέραν τὴν
αὐτὴν καὶ στενοτέραν πεποιῆσθαι συμβέβηκεν, ἐκ τῶν
μαρτυριῶν αὐτίκ' εἴσεσθε σαφέστερον, ὅτι δ' οὐδὲν 23
ἀπολωλεκῶς οὐδὲ καταβεβλαμμένος ἄξιον λόγου τη-
λικαύτην μοι δίκην εἴληχε, τοῦθ' ὑμᾶς ἤδη πειράσομαι
διδάσκειν. τῆς γὰρ μητρὸς τῆς ἐμῆς χρωμένης τῇ
τούτων μητρὶ πρὶν τούτους ἐπιχειρῆσαί με συκοφαν- 5
τεῖν, καὶ πρὸς ἀλλήλας ἀφικνουμένων, οἷον εἰκὸς ἅμα
μὲν ἀμφοτέρων οἰκουσῶν ἐν ἀγρῷ καὶ γειτνιωσῶν, ἅμα
δὲ τῶν ἀνδρῶν χρωμένων ἀλλήλοις ἕως ἔξων, ἐλθούσης δὲ 24
τῆς ἐμῆς μητρὸς ὡς τὴν τούτων καὶ ἀποδυρομένης ἐκείνης
τὰ συμβάντα καὶ δεικνούσης, οὕτως ἐπυθόμεθα πάνθ'
ἡμεῖς, ὦ ἄνδρες δικασταί· καὶ λέγω μὲν ἅπερ ἤκουσα τῆς
μητρὸς, οὕτω μοι πολλὰ καγαθὰ γένοιτο, εἰ δὲ ψεύ- 5
δομαι, τάναντία τούτων· ἥ μὲν ὁρᾶν καὶ τῆς τούτων
μητρὸς ἀκούειν ἔφη, κριθῶν μὲν βρεχθῆναι, καὶ ξηραινο-
μένους ἰδεῖν αὐτὴν, μηδὲ τρεῖς μεδίμνους, ἀλεύρων δ' ὡς
ἡμιμέδιμνον· ἐλαίου δ' ἀποκλιθῆναι μὲν κεράμιον φάσ-
κειν, οὐ μέντοι παθεῖν γ' οὐδέν. *τοσαῦτ', ὦ ἄνδρες 25

δικασταί, τὰ συμβάντ' ἦν τοίοις, ἀνὸς ὧν ἐγὼ χιλίων
 δραχμῶν δίκην ἀτίμητον φεύγω. οὐ γὰρ δὴ τειχίον γ'
 εἰ παλαιὸν ἐπ' αὐτοῖς ἐποδόμησεν, ἐμοὶ καὶ τοῦτο λογιστέον
 5 ἔστιν, ὃ μήτ' ἔπεςσε μήτ' ἄλλο δεινὸν μηδὲν ἔπαθεν.
 ὥστ' εἰ συνεχώρουν αὐτοῖς ἀπάντων αἴτιος εἶναι τῶν
 26 συμβεβηκότων, τὰ γε βρεχθέντα ταῦτ' ἦν. ὁπότε δὲ
 μήτ' ἐξ ἀρχῆς ὁ πατήρ ἰδίδει τὸ χωρίον περιοικοδομῶν,
 μήθ' οὗτοι πώποτ' ἐνεκάλεσαν τοσούτου χρόνου διελ-
 θόντος, οἳ τ' ἄλλοι πολλὰ καὶ δεινὰ πεπονθότες μηδὲν
 5 μᾶλλον ἐγκαλοῦσιν ἐμοὶ, πάντες θ' ὑμεῖς τὸ ἐκ τῶν
 οἰκιῶν καὶ τὸ ἐκ τῶν χωρίων ὕδωρ εἰς τὴν ὁδὸν ἐξάγειν
 εἰώθατε, ἀλλ' οὐ μὰ Δί' εἴσω τὸ ἐκ τῆς ὁδοῦ δέχεσθαι,
 τί δεῖ πλείω λέγειν; οὐδὲ γὰρ ἐκ τούτων ἄδηλον ὅτι
 φανερώς συκοφαντοῦμαι, οὔτ' ἀδικῶν οὐδὲν οὔτε βεβλαμ-
 27 μένων ἄ φασιν. ἵνα δ' εἰδῇθ' ὅτι καὶ τὸν χληῖδον εἰς τὴν
 ὁδὸν ἐκβεβλήκασι, καὶ τὴν αἵμασιαν προαγαγόντες
 στενοτέραν τὴν ὁδὸν πεποιήκασιν, ἔτι δ' ὥς ὅρκον
 ἐδίδουν ἐγὼ τῇ τούτων μητρὶ, καὶ τὴν ἐμαντοῦ τὸν
 5 αὐτὸν ὁμῶσαι προῦκαλούμην, λαβέ μοι τὰς τε μαρτυ-
 ρίας καὶ τὴν πρόκλησιν.

MARTYRIAΙ. ΠΡΟΚΛΗΣΙΣ

28 Εἴτα τούτων ἀναισχυντότεροι γένοιντ' ἂν ἄνθρωποι ἢ
 περιφανέστερον συκοφαντοῦντες, οἵτινες αὐτοὶ τὴν αἵμα-
 σιαν προαγαγόντες καὶ τὴν ὁδὸν ἀνακεχωκότες ἑτέροις
 βλάβης δικάζονται, καὶ ταῦτα χιλίων δραχμῶν ἀτίμητον,
 5 οἳ γ' οὐδὲ πεντήκοντα δραχμῶν τὸ παράπαν ἅπαντ'
 ἀπολωλέκασι; καίτοι σκοπεῖτ', ὦ ἄνδρες δικασταί,
 πόσους ὑπὸ τῶν ὑδάτων ἐν τοῖς ἀγροῖς βεβλάφθαι
 συμβέβηκε, τὰ μὲν Ἐλευσίνι, τὰ δ' ἐν τοῖς ἄλλοις

τόποις. ἀλλ' οὐ δήπου τούτων, ὧ γῇ καὶ θεοῖ, παρὰ
 τῶν γειτόνων ἕκαστος ἀξιῶσει τὰς βλάβας κομίζεσθαι. 29
 καὶ ἐγὼ μὲν, ὃν προσῆκεν ἀγανακτεῖν τῆς ὁδοῦ στενοτέ-
 ρας γεγεννημένης καὶ μετεωροτέρας, ἡσυχίαν ἔχω· τούτοις
 δὲ τοσοῦτον περίεστιν, ὥς ἔοικεν, ὥστε τοὺς ἡδικομένους
 πρὸς συκοφαντοῦσιν. καίτοι, ὧ Καλλίκλεις, εἰ καὶ ὑμῖν 5
 περιοικοδομεῖν ἔξεστι τὸ ὑμέτερον αὐτῶν χωρίον, καὶ
 ἡμῖν δήπου τὸ ἡμέτερον ἔξῃν. εἰ δ' ὁ πατήρ ὁ ἐμὸς
 ἡδίκηι περιοικοδομῶν ὑμᾶς, καὶ νῦν ὑμεῖς μ' ἀδικεῖτε
 περιοικοδομοῦντες οὕτως· δῆλον γὰρ ὅτι μεγάλοις 30
 λίθοις ἀποικοδομηθέντος πάλιν τὸ ὕδωρ εἰς τὸ ἐμὸν
 ἥξει χωρίον, εἴθ' ὅταν τύχῃ καταβαλεῖ τὴν αἵμασιαν
 ἀπροσδοκίῳ. ἀλλ' οὐδὲν μᾶλλον ἐγκαλῶ τούτοις
 ἐγὼ διὰ τοῦτο, ἀλλὰ στέρξω τὴν τύχην καὶ τὰμαυτοῦ 5
 φυλάττειν πειράσομαι. καὶ γὰρ τοῦτον φράττοντα
 μὲν τὰ ἑαυτοῦ σωφρονεῖν ἡγοῦμαι, δικαζόμενον δέ μοι
 πονηρότατόν τ' εἶναι καὶ διεφθαρμένον ὑπὸ νόσου νομίζω.

Μὴ θαυμάζετε δ', ὧ ἄνδρες δικασταί, τὴν τούτου προ- 31
 θυμίαν, μηδ' εἰ τὰ ψευδῇ κατηγορεῖν νῦν τετόλμηκεν.
 καὶ γὰρ καὶ πρότερον πείσας τὸν ἀνεψιὸν ἀμφισβητεῖν
 μοι τοῦ χωρίου, συνθήκας οὐ γενομένας ἀπήνεγκε, καὶ
 νῦν αὐτὸς ἐρήμην καταδεδιήγεται τοιαύτην ἑτέραν δίκην, 5
 Κάλλαρὸν ἐπιγραφάμενος τῶν ἐμῶν δούλων. πρὸς
 γὰρ τοῖς ἄλλοις κακοῖς καὶ τοῦθ' εὖρηνται σόφισμα·
 Καλλάρῳ τὴν αὐτὴν δίκην δικάζονται. καίτοι τίς ἂν 32
 οἰκέτης τὸ τοῦ δεσπότου χωρίον περιοικοδομήσειε μὴ
 προστάξαντός τοῦ δεσπότου; Καλλάρῳ δ' ἕτερον ἐγ-
 καλεῖν οὐδὲν ἔχοντες, ὑπὲρ ὧν ὁ πατήρ πλέον ἢ
 πεντεκαίδεκα ἔτη φράξας ἐπεβίω δικάζονται. κἂν μὲν 5
 ἐγὼ τῶν χωρίων ἀποστῶ τούτοις ἀποδόμενος ἢ πρὸς
 ἕτερα χωρία ἀλλαξάμενος, οὐδὲν ἀδικεῖ Κάλλαρὸς· ἂν

δ' ἐγὼ μὴ βούλωμαι τὰμαυτοῦ τούτοις προέσθαι, πάντα
 τὰ δεινόταθ' ὑπὸ Καλλάρου πάσχουσιν οὔτοι, καὶ
 10 ζητοῦσι καὶ διαιτητὴν ὅστις αὐτοῖς τὰ χωρία προσ-
 καταγνάσεται, καὶ διαλύσεις τοιαύτας ἐξ ὧν τὰ χωρί'
 33 ἔξουσιν. εἰ μὲν οὖν, ὦ ἄνδρες δικασταί, τοὺς ἐπιβου-
 λεύοντας καὶ συκοφαντοῦντας δεῖ πλέον ἔχειν, οὐδὲν ἂν
 ὄφελος εἴη τῶν εἰρημέων· εἰ δ' ὑμεῖς τοὺς μὲν τοιούτους
 μισεῖτε, τὰ δὲ δίκαια ψηφίξεσθε, μήτ' ἀπολωλεκότος
 5 Καλλικλέους μηδὲν μήτ' ἡδικομένου μήθ' ὑπὸ Καλλάρου
 μήθ' ὑπὸ τοῦ πατρὸς, οὐκ οἶδ' ὅ τι δεῖ πλείω λέγειν.
 34 ἵνα δ' εἰδῇθ' ὅτι καὶ πρότερον ἐπιβουλεύων μου τοῖς
 χωρίοις τὸν ἀνεψιὸν κατεσκεύασε, καὶ νῦν ἑτέραν αὐτὸς
 κατεδιηγήσατο Καλλάρου τοιαύτην δίκην, ἐπηρεάζων
 7 ἐμοὶ διότι τὸν ἄνθρωπον περὶ πολλοῦ ποιοῦμαι, καὶ
 5 Καλλάρῳ πάλιν εἵληχεν ἑτέραν, ἀπάντων ὑμῖν ἀναγνώ-
 σεται τὰς μαρτυρίας.

ΜΑΡΤΥΡΙΑΙ

35 Μὴ οὖν πρὸς Διὸς καὶ θεῶν, ὦ ἄνδρες δικασταί,
 προῆσθέ με τούτοις μηδὲν ἀδικοῦντα. οὐ γὰρ τῆς
 ζημίας τοσοῦτόν τί μοι μέλει, χαλεπὸν ὃν πᾶσι τοῖς
 μικρὰν οὐσίαν ἔχουσιν· ἀλλ' ἐκβάλλουσιν ὅλως ἐκ τοῦ
 5 δήμου μ' ἐλαύνοντες καὶ συκοφαντοῦντες. ὅτι δ' οὐκ
 ἀδικοῦμεν οὐδὲν, ἔτοιμοι μὲν ἡμεν ἐπιτρέπειν τοῖς
 εἰδόσιν, τοῖς ἴσοις καὶ κοινοῖς, ἔτοιμοι δ' ὁμνῦναι τὸν
 νόμιμον ὄρκον· ταῦτα γὰρ ῥόμεθ' ἰσχυρότατ' ἂν παρα-
 σχέσθαι τοῖς αὐτοῖς ὑμῖν ὁμωμοκόσιν. Καί μοι λαβέ
 10 τήν τε πρόκλησιν καὶ τὰς ὑπολοίπους ἔτι μαρτυρίας.

ΠΡΟΚΛΗΣΙΣ. ΜΑΡΤΥΡΙΑΙ.

NOTES

CONON

ARGUMENT

Τετυπτήσθαι. All Greek verbs meaning to ‘beat’ are defective in some way or other, like the Latin ‘ferio’ (‘percussi,’ ‘percussum’). Thus, in the best Attic prose *τύπτω* possesses only five tenses, *πλήσσω* is not found in the present or aorist active, while *παίω* and *πατάσσω* rarely occur in the passive. The following table may be of use :

	Active.	Passive.
Present .	<i>τύπτω.</i>	<i>τύπτομαι.</i>
Future .	<i>τυπτήσω, παίσω.</i>	<i>πληγήσομαι.</i>
Impf. .	<i>έτυπτον.</i>	<i>έτυπτόμην.</i>
Perf. .	<i>πέπληγα</i>	<i>πέπληγμαι</i>
	<i>πληγὰς δέδωκα = ‘I have given a beating.’</i>	<i>πληγὰς εἴληφα = ‘I have had a beating’</i>
Aorist .	<i>ἐπάταξα, ἔπαισα</i>	<i>ἐπλήγην (-επλάγην in compounds of ἐκ and κάτα), πληγὰς ἔλαβον = ‘I got a beating.’</i>
	<i>πληγὰς ἐνέβαλον, ἐνέτεινα, or ἔδωκα = ‘I laid on blows.’</i>	

Here then *πεπλήχθαι* or *πληγὰς εἴληφέναι* would have been better Greek ; but the argument was written later than the speech.

(Cf. Rutherford, *New Phrynichus*, pp. 257–265, and Sandys, pp. 221–226.)

Οὐ φησι. *Οὐ λέγω* and *οὐ φημι* are often used for *λέγω οὐ*, and *φημί οὐ* with inf.

Βεβιωκέναι γάρ. Sc. *λέγει αὐτούς*, a sudden change to Oratio Obliqua, without the insertion of a verb of saying—“a very frequent and very neat and delightful use.” (Sidgwick.)

Εὐχερώς ἔχειν, κ.τ.λ. ‘Were quite ready to tell a lie.’

§ I.

Ἐλαχον αὐτῷ τὴν δίκην. ‘Secured this case against him by lot’ ; *i.e.* had it allotted to me. See Appendix A under *λήξις*.

Ταυτηνί. The ‘deictic’ *ι*, as seen at the end of this word, is often affixed to demonstratives to strengthen their meaning, without altering their declension, though the *-ε* of *-δε* is lost ; *e.g.* *οὐτοσί, τουτουί, τοιοσδί*. Cf. Latin ‘*-ce*,’ as in ‘*hujusce*.’

Συμβουλευεῖν. 'To give advice'; *συμβουλευέσθαι*, 'to ask advice.' Both govern dative.

Τῇ τῶν λωποδυτῶν ἀπαγωγῇ. 'Summary arrest as a footpad'; *i.e.* capturing a man in the act, and taking him before a magistrate.

Μὴ μείζω πράγματα. 'Not to undertake a greater burden than I could bear, nor to show myself to be bringing an action for my sufferings in a way at all beyond my years'; *i.e.* by instituting a public indictment for outrage (*ὑβρεως γραφή*), a form of proceedings which was not only arduous in itself, but especially perilous to a poor plaintiff. See Appendix A, *γραφή*.

ᾧ Ων = τούτων ᾧ.

Ἰδιαν δίκην. 'A private suit for assault' (*αἰκείας δίκη*). See Appendix A, *δίκη*.

Ἦδιστ' ἂν κρίνας. 'Though I would gladly have prosecuted him on the capital charge.' *Θανάτου* = 'capitis.'

§ 2.

Εὖ οἶδ' ὅτι. *Sc* *τοῦτ' ἐστὶ*.

Δεινῆς γὰρ οὔσης, κ.τ.λ. 'For though the original assault was monstrous.'

Ἀκούω takes acc. of the thing, gen. of the person. *ἀκούω ψόφον* = 'I hear a noise'; *ἀκούω σου* = 'I hear you.'

Περὶ ᾧν = πέρι τούτων ᾧ.

Βοηθήσαί μοι τὰ δίκαια. 'To help me to my rights,' *δίκαια* being acc. of 'respect.' *Βοηθῶ* governs dat., *ὠφελῶ* acc.

Ὅς ἂν οἴός τε ᾧ διὰ βραχυτάτων. 'As briefly as I can.'

§ 3.

Ἔτος τουτὶ τρίτον. *Sc.* *ἐστί*. 'Two years ago.' *Cf.* *τέταρτος αὐτός*, &c.

Πάνακτον. A fort on the frontiers of Attica and Boeotia. From this passage we may infer: (1) that Ariston was about twenty years old when he delivered this speech, every Athenian being bound to serve as a *περίπολος* on the frontier between the ages of eighteen and twenty; (2) that, as Sandys suggests, the date of the speech may have been B.C. 341, for we read of an expedition to Panactum in 343. (*Dem. De fals. leg.*, § 326.)

Φρουρᾶς ἡμῖν προγραφείσης. 'Where garrison duty had been assigned to us.'

Ἢγὰρ ἐξ ἀρχῆς ἔχθρα, κ.τ.λ. 'For it is from this that their original ill-will and collisions with us date; and the causes you shall hear.'

Τὴν ἡμέραν ὅλην instead of the more usual *ἀνὰ πᾶσαν τὴν ἡμέραν*.

Ἐπειδὴ ἀριστήσειεν. Frequentative optative.

Διετέλουν ποιούντες. 'They persisted in doing.' See Appendix C.

§ 4.

Ὡραν. 'Time,' not 'hour.' Up to the second century B. C. the word meant any *fixed period*, whether of the day, month, or year. The day and night do not seem to have been divided into twenty-four equal *hours*, till about 150 B. C., by the astronomer Hipparchus of Alexandria.

Ἄν ἐπαρώνουν. 'Would be playing drunken tricks.'

Φήσαντες γάρ, κ.τ.λ. 'For on the pretence that our servants blackened them with the smoke of their cooking, or abused them, or whatever it might be, they beat them, and emptied the chamber-pots over them, and omitted nothing in the way of brutality and outrage.'

Ἀπεπεμψάμεθα. 'We drove them away'—a rendering which seems to derive support from the contrast drawn between their actual attacks at first, and their gibes and jeers afterwards, when driven away. (So too Westermann and Zink). Sandys renders 'dismissed it from our thoughts.' (Cf. G. H. Schaefer and Kennedy); while Blass reads ἐμεμψάμεθα.

§ 5.

Λοιδορθήντος, κ.τ.λ. 'And when he censured and upbraided them, not only for their brutality towards us, but also for their conduct generally in the camp, so far from stopping or being ashamed, they fell on us that very evening, as soon as it got dark.' Notice *λοιδορθοίς* used in a middle sense. Cf. *διαλεχθείς* in § 7.

Τοσούτον ἐδέξαναι παίσασθαι ὥστε εἰτεπήδησαν. Observe this idiom, which differs from the Latin in not being impersonal: 'tantum abfuit ut disinerent ut in nos insilirent.'

Ἐπειδὴ θάπτον for the more usual ἐπειδὴ τάχιστα. Lat. 'quum primum.'

Πληγὰς ἐνέτειναν ἐμοί. 'Struck out at me.'

Ὅτι, κ.τ.λ. 'Who saved us from suffering any fatal injury, or from inflicting the like ourselves, under the provocation of their assault.'

§ 6.

Δόγον ποιῆσθαι. 'To take account.'

Ἄλλ' ἐκείνο. 'But I simply made up my mind to be careful for the future to guard against meeting such people.'

Ὡς is attracted into the case of its antecedent, as often happens when the latter is a demonstrative.

Ἵνα εἰδῇτε. 'That you may know that the man we had a right to blame for his misconduct in the first instance has himself, in addition to this, committed actions far more atrocious,' ᾧ being governed by ἐπιτιμᾶν, not by προσῆκε, which in Demosthenes takes acc. (Cf. Callicles, § 29.) Notice εἰργασται used in a middle sense.

§ 7.

Τοῦ Κηφισιάς; *i.e.* of the deme, or parish Κηφισία.

Κατὰ τὸ Λεωκόριον. 'Opposite the Leocorium'—a monument erected to the three daughters of Leos, who, in obedience to an oracle, sacrificed themselves for their country. It was on this very spot that Hipparchus was assassinated by Harmodius and Aristogeiton in 514 B.C. (*Thuc.* i. 20.)

Ἐγγὺς τῶν Πυθοδώρου. *Sc.* δωμάτων.

Διαλεχθεῖς, κ.τ.λ. 'Muttering something to himself, as a drunken man would,' διαλεχθεῖς being used in a middle sense, like λοιδορηθεῖς in § 5.

Ὡς ἂν μεθύων. *Sc.* διαλεχθείη

Μελίτην. A part of the city which included the Pnyx, and which was so called from the Nymph Melite, wife of Heracles. (Sandys.)

§ 8.

Καὶ ἡμῖν συμβαίνει, κ.τ.λ. 'We happened to have turned round from the temple of Persephone, and, as we walked back, to be opposite the Leocorium, when they met us.' For the simpler construction ἡμῖν συμβαίνει ἀναστρέφειν . . . ἐπειδὴ περιτυγχάνομεν.

Εἰς μὲν αὐτῶν, κ.τ.λ. 'One of them, whose name I do not know, fell upon Phanostratus, and secured him, while Conon here with his son and the son of Andromenes surrounded me, and first of all stripped me of my cloak, and then, after tripping me up and dashing me into the mud, put me into such a state by leaping on me and ill-treating me, that my lip was cut through and my eyes bunged up.'

§ 9.

Ἦιδε γὰρ, κ.τ.λ. 'For he crowed, mimicking cocks that have won a victory, while the others bade him beat his sides with his elbows, as if with wings.' Cock fights were common with both Greeks and Romans, and a public cock fight was held once a year in the theatre at Athens.

Γυμνός. 'Stripped'; *i.e.* of his cloak.

Βαλανεῖον. A public bath, as is clear from what follows.

§ 10.

Χολλείδην. 'Of Cholleidae,' an Attic deme.

Ἀγούσι. *Sc.* αὐτοῖς.

Ὡς τὸν Μειδίαν. 'To the house of Meidias.'

§ 11.

Τῶν σιτίων ἀπεκεκλείμην. 'I was debarred from taking food.'

§ 12.

Εἰ μὴ κάλαρσις, κ.τ.λ. 'If a very free discharge of blood had not spontaneously occurred when I was in great pain and already despaired of, internal suppuration would have ensued, and I should have succumbed; but, as it was, this issue of blood saved me.' 'Απορουμένω seems to be passive, though it might be middle: 'despairing of myself.' Blass reads ἀπορουμένων.

Ἐπισκοπούντων. 'Who kept visiting me.'

§ 13.

Ὅτι μὲν τοίνυν, κ.τ.λ. 'I think then that on many grounds it must be clear to you that the action I have brought is one which falls far below the merits of the case, though the beating I received was by no means a trivial one, or to be despised, and though I was reduced to the worst of plights by the outrages and brutality of these people.' Notice λαβὼν πληγὰς for τυφθεῖς.

Βούλομαι δὴ, κ.τ.λ. 'I wish to tell you beforehand the line of defence I understand he has prepared: he will divert the question from the outrage and the actual facts, and will attempt to turn it into jest and ridicule. He will say that there are many in the city—sons of good and respectable men—who in their youthful freaks have given themselves nicknames, calling some lewd fellows and others roving vagabonds' The construction is as follows: (πέπυσμαι αὐτὸν) . . . πειράσασθαι, καὶ ἐρεῖν ὡς εἰσὶν . . . καὶ τὸν υἱὸν εἶναι ἕνα, so that the construction is broken towards the end of the sentence, where instead of καὶ τὸν υἱὸν εἶναι ἕνα, we ought to have καὶ ὡς ὁ υἱὸς ἐστὶν εἷς, to match ὡς εἰσὶ πολλοί, after ἐρεῖν, which can, of course, take inf. or ὡς and ind.

§ 14.

Αὐτολήκυθος. One who carried his own oil flask (λήκυθος) when going to the public baths, either because he could not afford a slave, or perhaps, as Sandys suggests, to be free from the restraint which the company of a servant would put on him.

Καὶ ταῦτα εἶναι, κ.τ.λ. 'And that these are the ways of young men.'

Ἡμᾶς δὲ πάντας, κ.τ.λ.; i.e. 'He will make us out to be drunkards and rowdies, like the rest, and at the same time unforgiving and sour-tempered, which they are not.'

§ 15.

Χαλεπῶς, κ.τ.λ. 'Though greatly annoyed at the treatment I have received, I should be equally indignant, and deem it an insult—if I may speak thus—should you imagine that all this story of Canon's about us is true.'

Τοῦτο (which usually refers to what precedes, *τόδε* to what follows) is here explained by *εἰ ἀληθῇ δόξει Κόνων λέγειν*.

᾽Ωσθ' ὅποῖος. 'So that whatever character a man gives himself, or his neighbour accuses him of being, as such a one he shall be regarded, and no advantage at all shall accrue to respectable citizens from their daily life and habits.'

§ 16.

Ἰθυφαλλοῖς, κ.τ.λ. 'I concede to the defendants the titles of lewd fellows and roving vagabonds; and I pray the gods that this and all similar conduct may recoil on Conon and his sons.' *Τρέπεσθαι*, passive.

§ 17.

Οὔτοι γάρ, κ.τ.λ. 'For these are they who initiate one another with licentious rites, and who commit actions the very mention of which, to say nothing of their perpetration, would be a deep disgrace to respectable men.'

Μή ὅτι γε δῆ. 'Not to say.' *Nedum*.

Παρ' ὑμῖν. 'In your tribunal.'

Οἱ μὲν γὰρ νόμοι, κ.τ.λ. 'For the laws, quite on the contrary, have made provision even for pleas of necessity, to prevent their attaining to greater proportions. Thus—for the necessity of investigating and ascertaining these matters has been imposed on me by the conduct of the defendant—there are actions for libel,' &c. The meaning of all this is that the laws, by providing a remedy at every stage of a dispute, prevent—to take one instance out of many—libel from developing into assault, assault into unlawful wounding, and wounding into homicide.

§ 18.

Ἴνα μὴ, κ.τ.λ. 'That from abusing one another they may not be led on to striking one another.'

Εἰσίν. *Sc. δίκαι.*

Ἴνα μηδεῖς, κ.τ.λ. 'That no one, when he is the weaker party, may defend himself with a stone or any similar object,' *μηδενί* going with *τῶν τοιούτων*.

Ἀμύνω σοι = 'I help you.' **Ἀμύνομαι σε** = 'I repel you.'

§ 19.

Τὸ φαυλότατον, κ.τ.λ. 'The least of these offences—that of libel—has been provided for with a view to (*πρό*) the last and most dreadful: I mean for the avoidance of homicide.' Notice *τοῦ* with infinitive—genitive of purpose—a common way of expressing a final sentence.

Μή τῇ, κ.τ.λ. The force of the *τοῦ* still continues: 'and that these matters may not be settled by the passion or caprice of whoever it may be.'

§ 20.

"Αν δ'. This δέ at last introduces the contrast to the μὲν in οἱ μὲν γὰρ νόμοι of § 17: 'the laws on the one hand . . . Conon on the other.'

Ἰθύφαλλοι, κ.τ.λ. 'We are a band of lewd fellows, and in our amours we beat and throttle anyone we like.'

Υγιῆς ἐξελθών, κ.τ.λ. 'After coming out sound in body, returned home in a litter.' 'Was carried to that home which I had left strong and well.' (Kennedy).

§ 21.

Οὐδ' ἄδειαν, κ.τ.λ. 'And that no source of confidence should be open to him in dealing with you, which shall enable him to continue his career of outrage.'

Τούτοις, κ.τ.λ. 'For these such excuses should be reserved, and for them not to the extent of escaping punishment altogether, but merely that it may be less than they deserve.'

§ 22.

Ὅστις δέ, κ.τ.λ. 'But when a man of more than fifty has been keeping company with younger men, and those his sons, and, so far from diverting or restraining them, has become their ringleader himself, is there any adequate penalty that he could pay for his conduct?'

Οὐχ ὅπως or μὴ ὅπως = 'not only not,' non modo non; i.e. 'so far from,' tantum abesse ut. Cf. Xen. *Cyrop.* i. 3: μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε = 'so far from being able to dance in time, you could not even stand up.'

Ταῦτ' ἄπερ, κ.τ.λ. 'Had been proved to have committed his recent actions' Ἐφαίνετο πεποιηκέναι would have meant 'seemed to have committed.'

Φαίνομαι ὦν = 'I evidently am.' Φαίνομαι εἶναι = 'I seem to be.'

Ἄπερ νυνί. Sc. πεποίηκε.

Ἐμισείτ' ἂν δικαίως. 'You would have justly hated.' See Appendix B.

§ 23.

Προήκται. 'Has brought up,' perf. pass. of προάγω in a middle sense.

Τούτον refers to Conon, ἐκείνον to Conon's father.

Αὐτὸν ἤξιου. Sc. τιμᾶν καὶ δεδιέναι: 'he would have required them to behave in a like manner towards himself.'

§ 24.

Εἰ δὲ μὴ, κ.τ.λ. 'Had I not elected to exact justice on the strength of these laws, I should seem an inoffensive and respectable man, and rightly too, while the defendant would have appeared equally depraved.'

§ 25.

Εἰ παθεῖν, κ.τ.λ. 'If anything had happened to me'; *i.e.* if I had died.

Τῆς Βραυρωνόθεν ἱερείας. 'Of the priestess of Brauron.' An Attic deme, where Artemis was specially worshipped at a festival called the Brauronia, the fame of which was such that the Athenians themselves sent representatives to the ceremony every five years, besides dedicating a shrine on the Acropolis to 'Artemis of Brauron.'

Ἐξέβαλεν ἡ βουλὴ. 'The Senate of Areopagis sent into exile.'

Ἔως ἂν ἀπέλωσιν. 'Till they choose to leave off.'

§ 26.

Ἡ δίαίτα. 'The arbitration.' See Appendix A.

Ἀντίγραφα διδόναι. 'To give in copies.'

Τῶν τε παρόντων, κ.τ.λ. 'Merely bringing up separately to the altar those present on our behalf.' Arbitrations were usually held in the porticos of temples round the ἀγύρα, as an altar would be required for the administration of oaths.

Οὐδὲν πρὸς τὸ πρᾶγμα. 'Not to the point.'

§ 27.

Προκαλοῦνται, κ.τ.λ. 'To gain time, and to prevent the safes from being sealed up, they put in a challenge to the effect that they were willing to surrender some slaves to be examined.' At Athens the evidence of slaves was only accepted under torture. For ἐχίνος see Appendix A, ἀνάκρισις.

Εἰ τοῦ γενέσθαι, κ.τ.λ. 'If they had put in this challenge in order that the examination might really take place, and had they placed any confidence in this plea, they would not have put in their challenge when the award was just being published, by night, and when they had no other pretext left.'

§ 28.

Ἀσθενῶν κατεκείμεν. 'Lay on a bed of sickness.'

Τοῦτον ἀπέφαινον. 'Kept referring to the defendant.'

Τῶν ἐξ Ἀρείου πάγου, κ.τ.λ. 'Would have called in some members of the Areopagus,' because this court, in the event of Ariston's death, would have tried the case.

Ἀπέθανον. The passive of κτείνω, 'I kill,' is supplied by ἀποθνήσκω, 'I die a violent death,' 'I am killed.'

§ 29.

Εἰ δ' ἄρα, κ.τ.λ. 'But if, after all, he was ignorant of this, and if it was because he had this plea that he made no preparations for so dangerous a contingency—as indeed he will now assert—he would surely have shown himself ready to give up the slaves when I had recovered and had already cited him, at the first meeting before the arbitrator.' The 'plea' is Conon's *πρόκλησις* or challenge that he would let his slaves be examined, while the 'dangerous contingency' is the charge of murder.

§ 30.

Ὡν ἕνεκα, κ.τ.λ. 'His object—procrastination—in acting thus.'

Τοὺς χρόνους, κ.τ.λ. 'The first occasions, on which at no time did he show that he wished to put forward this plea, either by challenging or claiming to challenge.'

Ἀξιώσας. Sc. *προκαλεῖσθαι*.

Ἐπειδὴ τοίνυν, κ.τ.λ. 'When therefore in the presence of the arbitrator all the points were proved which have just been proved before you, and he was clearly shown,' &c. Sandys takes *ταῦτα πάντα* as acc. of 'respect,' supplying *Κόνων* as nom. to *ἠλέγχετο*: 'when he was convicted on all these points.'

Ἐνοχος πᾶσι τοῖς ἐγκεκλημένοις. 'Chargeable on all the courts.'

§ 31.

Ἐπιγράφεται μάρτυρας. 'Has enrolled as witnesses.'

Ἰκαριεύς . . . Ἀλαιεύς . . . Πιθηεύς. 'Of Icaria, Halai, and Pitthos'—Attic Demes.

§ 32.

Ὡς = ὥσπερ. In translating it is best to begin a fresh sentence here: 'and all this as if,' &c.

Ἐπειτα answers to *πρῶτον μὲν*: 'secondly.' Lat. 'deinde.'

Ἀφείς, κ.τ.λ. 'Should have let alone those who are acknowledged by the defendants themselves to have struck me, and elected first to prosecute a man who did not even touch me.'

§ 33.

Τί γὰρ ἂν. Sc. *τοῦτ' ἐπραξα*. 'For why should I have done so?'

Τὰ μὲν παρ' ἐμοῦ. 'My allegations.'

Τούτους μάρτυρας. 'These men as witnesses,' not 'these witnesses,' which would of course be *τούτους τοὺς μάρτυρας*.

Οὐδεὶς λόγος. 'Nothing to say.'

Ἄλλ' ἑάλωκέναι, κ.τ.λ. 'But he was certain to be convicted at once by his silence.'

Εἰ δ' ἔσται, κ.τ.λ. 'But if matters come to this, if certain men once lose all sense of shame and openly dare to give false evidence, and if there is to be no advantage in telling the truth, it will be a fearful state of things.'

Οὐδέν. Sc. ἦ. The negative οὐ in the protasis of a conditional sentence is, of course, quite exceptional, seldom occurring except when closely joined to another word; e.g. *ἐάν . . . τε οὐ φῆτε ἐάν τε φῆτέ*, where οὐ φῆτε = ἀρνήσθε. (Plato.)

§ 34.

Ἀλλὰ νῆ Δία, like 'at enim,' introduces an imagined objection: 'oh, but, by Zeus, they are not such fellows as that.'

Τὸν ἐπιπόλιον τουτονί. 'The grey-headed man here.'

Ἐσκυθρωπάκασι, κ.τ.λ. 'Assume a gloomy expression, say they are imitating the Laconians, have threadbare garments, and wear shoes with single soles.'

Ἀπλᾶς. Sc. ἐμβάδας. Elsewhere (as in Aristoph. *Vesp.* 1158) Laconian shoes are praised for their elegance, and it is probable that at Athens two sorts were fashionable, one with thick and the other with thin soles.

§ 35.

Καὶ ταῦτα, κ.τ.λ. 'And this is their brilliant and spirited defence.'

Οὐ γὰρ ταῦθ', κ.τ.λ. 'Is not this the way of companions and friends?'

Τὶ δὲ καὶ, κ.τ.λ. 'And what is there to be afraid of in the charges he will bring against you?'

Κατεαγένοι. Notice the perf. act. used in a passive sense.

§ 36.

Τούτ' οὐκ ἔστιν, τ.κ.λ. 'That they cannot do, for, except in regard to what comes directly from themselves, they will not have a single witness at their disposal against me. And as for their readiness to commit any act whatever, good heavens, I could not tell you its nature and extent.' *Μά* is generally used in negative oaths, *νή* in affirmative.

Εἰδῆτε. To the audience.

Λέγε. To the clerk.

Ἐπίλαβε τὸ ὕδωρ. 'Stop the water'; i.e. of the water-clock, or clepsydra, an earthenware vessel filled with water, and having a hole in the bottom of such a size that the water trickled through in a given time. It was used to time the speeches of advocates, and was not allowed to run during the reading of documents.

§ 37.

Τοίχους τοίνυν, κ.τ.λ. 'Do you think then that housebreakers and men who beat passers-by—accomplices too in brawling and wickedness and shamelessness and insolence, of such a degree and character as this—would hesitate to give false evidence for one another on a bit of paper?'

Πάντα γὰρ ταῦτα, κ.τ.λ. 'For I think that all these characteristics are to be found in their acts.'

§ 38.

Κατὰ τοῦτων. 'By them.'

Ἀνυπόστατα, κ.τ.λ. 'Such an audacious line of conduct is hard to resist.'

Οὐ μὴν ἀλλά, κ.τ.λ. 'Not but what (non quin) you should cast your eyes on his life and character, and then believe him (if you can).'

§ 39.

Τὴν δέ, κ.τ.λ. 'His contempt for such things (*i.e.* oaths) I will tell you.'

Ὅς, κ.τ.λ. 'Who was sentenced to death in your court.'

Τὸν . . . διεφθαρμένον. 'The man with the bad eyes.'

Τριβαλλοί. A Thracian tribe lying between Mt. Haemus and the Danube. They seem to have had a bad reputation, and the name was adopted by young street-brawlers at Athens in the time of Demosthenes, just as a similar class which infested the streets of London in the time of Queen Anne borrowed the name of 'Mohocks' from a tribe of North American Indians. Sandys points out that in B.C. 376—the very time when Conon would be a *μειράκιον*, or 'youth'—a band of Triballi came into collision with the Athenians in Thrace; so that in that year the name of this tribe would probably be on everyone's lips at Athens.

Τὰ Ἑκαταῖα. 'The offerings to Hecate'—an infernal goddess, patroness of ghosts and magic—which were placed monthly at cross-ways, and which were generally eaten by beggars, though it was deemed the deepest reproach for respectable people to touch them. Cf. Psalm cvi. 28: "They ate the offerings of the dead."

Καὶ ῥᾶον, κ.τ.λ. 'And that it was easier for them to take an oath and to break it than to do anything else.'

§ 40.

Οὐ δὴ Κόνων, κ.τ.λ. 'Such then being his character, Conon is not to be trusted on oath. Far from it. On the contrary, the man who would not even swear to the truth, and who would not think of taking an oath by his children, whom you do not recognise, but would

rather suffer anything else first—though he would, if necessary, take the customary oath, such as ‘by the utter destruction’ of himself, his family, and his house—such a man, I say, is more to be trusted than one who swears by his children, and who would be ready to pass through the ordeal of fire.’ The emendation which places *ὦν μὴ νομίζετε* directly after *ὁμύσας* (‘who would not swear by any object you do not recognise’) makes admirable sense, and has been adopted by Sandys.

Διὰ τοῦ πυρός seems to refer to something like the mediæval ordeal of passing through fire as a test of evidence. (Cf. Soph. *Ant.* 264–6.) Most modern commentators, however, hesitate to adopt this view, and translate in the sense of Kennedy: ‘before the burning altar,’ a rendering which unduly strains the meaning of *διὰ*.

Ταυτί; *i.e.* an oath contained in the challenge which follows.

Καὶ ὅτιοῦν ποίων. ‘Whatever it is that I do.’

Κατεπιорκησόμενος, apparently in a passive sense: ‘as I am not going to have the case given against me through perjury.’ Or, if middle: ‘as I am not going to gain my case by perjury.’

§ 41.

Ὅμνῶ, κ.τ.λ. ‘I swear by all the gods and goddesses, for your sake and that of the bystanders, that I am going to law because I really did receive from Conon the treatment for which I am now prosecuting him, because I was beaten, because I had my lip cut through so that it had to be sewn up, and because I was the victim of an outrage.’ The participles are causal, and *διώκειν* is dependent on *ὁμνῶ*.

Πολλά, κ.τ.λ. ‘May many blessings be mine!’

Ἐἴ τί, κ.τ.λ. ‘Whatever I possess or am likely to possess.’
εἴ τί = ‘si quid.’

Οὐδ’ ἄν, κ.τ.λ. ‘Not even if Conon should split with saying that I do.’

§ 42.

Ἀξιῶ τοίνυν, κ.τ.λ. ‘I beg therefore—now that I have put forth all my pleas and have given you a pledge—that on my behalf your feelings towards Conon here will correspond to the hatred each one of you would have felt towards the perpetrator, had he himself been the sufferer, and that you will not regard any such experiences, which may have happened to befall another, as his own affair (*ἰδίον*), but that whenever they are any man’s lot, you will assist him and give him his due in full.’

Ὡσπερ ἄν . . . ἔχειν. Lit. ‘that, just as each of you would have hated the perpetrator, had he himself been the sufferer, such a feeling you will entertain towards Conon.’

Τῶν τοιούτων goes closely with *μηδέν*: ‘any such adventures.’

Πρὸ τῶν ἀμαρτημάτων. 'When confronted with their crimes.'

Καὶ μήτε, κ.τ.λ. 'And who take no account of public opinion or custom or anything else, if only they can avoid paying the penalty.'

§ 43.

Ὁ πεπονθώς, κ.τ.λ. 'Myself—if, after suffering the treatment I have received from the defendant, I am to go away with the further insult of a failure to obtain justice—or Conon, if he pays the penalty.' Notice the confusion of persons in ὁ πεπονθώς . . . εἰ προσυβρισθεὶς ἀπειμι.

Οὐκοῦν. 'Well, then!'

§ 44.

Τριηραρχῶντες. 'Acting as trierarchs; *i.e.* fitting out a trireme—one of the chief λειτουργίαι, or public burdens, imposed on the richer citizens at Athens. The chief were: (1) the χορηγία, or equipment of a chorus for the dramas and dances exhibited at the various festivals; (2) the γυμνασιαρχία, or training of competitors for the public games, and the preparation of the scene of the contests; (3) the ἀρχιθεορία, or management of the embassies sent to various festivals and shrines; (4) the ἐστίασις, or entertainment given to a tribe at its festival; (5) the τριηραρχία—the most expensive of all; *i.e.* the equipment of a trireme with a crew and every necessary for a whole year.

Οὐδέν. Sc. χρήσιμοι ᾔσαν, or simply πεποιήκασι: 'have been of use in nothing'; or, 'have done nothing.'

Ὁ λόγος. 'The question.'

CALLICLES

ARGUMENT

Ὁ τὴν δίκην . . . φεύγων. Ὁ φεύγων='the defendant' (lit. 'the fugitive'). Ὁ διώκων='the prosecutor' (cf. the Scotch term: 'the pursuer').

Οὐ δὲ ἑαυτοῦ τὸ ἔργον. 'The occurrence was not his own fault.'

Ἐπειτα, κ.τ.λ. 'Next he proves that the place is not a water-course at all.'

Διασύρει. 'Depreciates.' Lit. 'pulls to pieces.'

Τὸ ὅλον. 'On the whole.'

Συκυφαντίας. 'Misrepresentation.' A 'sycophant' was a professional informer—a class which had begun to multiply at Athens since the time of Pericles, and which was regarded with general detestation, the authors of false charges being severely punished. A similar class—the 'delator'—flourished at Rome under the early emperors.

§ 1.

Οὐκ ἦν ἄρα. 'There is not, after all.' Ἦν is often used, instead of ἐστί, to express 'a fact which is and always has been the same.' (L. S.)

Χαλεπώτερον οὐδέν. 'Nothing more unpleasant.'

Οὕτω, κ.τ.λ. 'Has treated me in such a way with his litigation.'

§ 2.

Δύο δίκας ἐρήμους, κ.τ.λ. 'Had two awards given against me for non-appearance.' A δίκη ἐρημος was an undefended case, in which judgment was given by default.

Τὴν δέ, κ.τ.λ. 'The other his brother Callicrates here, whom he had persuaded (to go to law).'

§ 3.

Μικροῦ δεῖν, κ.τ.λ. 'Almost before I was born.'

Τούτων; *i.e.* Callicles and Callicrates.

Ἐπιδημοῦντος. 'Resident.' Ἐπιδημεῖν = 'to be at home.' Ἀποδημεῖν = 'to be away from home.'

§ 4.

Καίτοι δῆλον, κ.τ.λ. Ironical, of course: 'and yet it is plain that it must often have rained then.' A very common and idiomatic construction of δῆλος is with the participle; *e.g.* δῆλος ἐστι ποιήσας = 'he evidently did it.'

Ἐξ ἀρχῆς. 'In the first instance.'

Διεμαρτύρατο. 'Raised any objection.'

§ 5.

Ὑμῖν. 'To all of you.'

Ἐλθοῦσιν εὐθὺς ἀγανακτεῖν. 'To come forward at once and complain.'

Ἴνα, κ.τ.λ. 'In order that, on the one hand, there might have been no unpleasantness between us, if he consented to stop, and that, on the other, you might have been able to make use of the bystanders' evidence, in the event of anything of the kind happening' (*i.e.* an inundation). Ἴνα governs both ἦν and εἶχες, an unfulfilled purpose ('might have'), going into past indicative—the only case in which a final sentence goes into indicative, the general rule being that ἵνα, ὥς, ὅπως, take subjunctive in primary time, optative in historic, negative μή.

§ 6.

Ἴνα μή, κ.τ.λ. 'In order that you might have been able to show, not only in word, as is the case now, but also in deed, that,' &c. Λόγῳ and ἔργῳ with ἀπέφαινες.

Ποιεῖν ἡξίωσεν. 'Thought fit to do.'

Οὔτε πλέον, κ.τ.λ. 'Nor would you have gained anything at all by your intrigues.'

§ 7.

Ἀνθρώπου, κ.τ.λ. 'But, I suppose, you all despised me as being so young and inexperienced a man.' Τηλικούτος is generally used of old age.

Ἀλλ' ἐξήρκει, κ.τ.λ. 'But they were content to submit to this injustice.'

§ 8.

Ἰκανά. 'A sufficient reply.'

Ἡμῶν. 'Against us.'

§ 9.

Ἡμέτερον ἴδιον. 'Our own private property.'

Τοῖς εἰδόσιν. This passage shows that the defendant had wished to entrust the settlement of the case to private arbitrators who knew the locality, an offer which the prosecutor seems to have declined. 'So I wished to entrust the case to men acquainted with the facts, who would have been impartial.'

Οὐχ οὔτοι. Sc. ἐβούλοντο ἐπιτρέπειν.

Πρὸς Διός. This strong adjuration is used because, unless the jury understood the topographical details which follow, the rest of the speech would be unintelligible to them.

§ 10.

Τὸ μέσον ὁδός ἐστιν. 'The space between is a road.'

Ὅρους δέ, κ.τ.λ. 'And as mountains surround the estate, it happens that the water which flows down runs partly into the road, partly into the estates.' The dative is unusual after περιέχω, which usually takes acc.; but it seems better to acquiesce in this construction than to connect τοῖς χωρίοις with συμβαίνει, or to regard it (as Sandys) as a 'dative of disadvantage': 'unfortunately for the properties.'

Ἢι μὲν ἄν εἰοδῇ. 'Where it finds a free passage.'

Ἢι δ' ἄν ἐνστῇ τι. 'Where anything comes in its way.'

§ 11.

Ἀμεληθέν with ὕδωρ below: 'and through neglect—as my father was not yet in possession of the estate, but a man who disliked the place, and preferred town-life—the water burst in two or three times, damaged the property, and made a further way for itself.'

βαδιζόντων διά. 'Making a thoroughfare across.'

§ 12.

Χωρίον ὄν, κ.τ.λ. 'Private property, and not a watercourse.'

§ 13.

Εἰ μὲν οὖν, κ.τ.λ. 'If then it had not been acknowledged to be our own private estate, and if we had been building on public land, perhaps we should have been acting illegally.' Notice the two protases εἰ μὲν . . . εἶναι, and εἰ τι . . . ὥκοδομοῦμεν.

Τάχ' ἄν. This expression is generally translated 'perhaps'; but the ἄν belongs to the verb (here to ἡδικοῦμεν), and indeed the phrase cannot be used "unless the ἄν belongs in its ordinary sense to the verb of the sentence. Thus . . . τάχ' ἄν ἐγένετο means *it might perhaps have happened*, but can never mean *perhaps it happened*, like ἴσως ἐγένετο. Τάχα alone often means *perhaps*." (Goodwin, *Moods and Tenses*, § 221.) And Jebb (on Soph. O. C. 964) expresses the view that a suppressed optative is to be understood when not expressed; e.g. ἦλθε . . . τάχ' ἄν βιασθέν = ἦλθε, τάχα δ' ἄν (ἐλθοι) βιασθέν.

§ 14.

Καίτοι, κ.τ.λ. 'This being so, what stronger argument could there be? The facts are a manifest refutation.'

Μοί. Ethic dative; i.e. one that expresses interest or calls attention. 'Kindly take.'

§ 15.

Ἄρα here = ἄρα οὐ; i.e. 'nonne.' Ἄρα μή = 'num.'

Τάλλα ἄπερ, κ.τ.λ. 'The other characteristics of other estates.'

§ 16.

Τοῦ γὰρ ἔνεκα, κ.τ.λ. 'For with what object did a man ever construct a watercourse through private property for what would make its own way and be carried along the public road?' The naive simplicity of such a question is suggestive as to the state of attic roads in classical times. Many of them even to-day are little more than the beds of mountain torrents, which in winter are converted into rushing streams.

§ 17.

Αὐτὸ τοῖναντίον. 'On the very contrary, if ever it forces its way in, are we not all in the habit of damming and walling it off?'

Ἀξιοῖ με, κ.τ.λ. 'He expects me to receive the water from the road into my own estate, and, when it has passed his estate, again to turn it into the road. So the farmer next after him will prosecute me; for it is clear that the prosecutor's plea can be alleged by the others also.'

§ 18.

Ἢ που, κ.τ.λ. 'I should, I imagine, be a very courageous man if I were to turn it on to my neighbour's estate. For whereas I am prosecuted for a fixed penalty because,' &c. For the difference between δίκη τιμητός and δίκη ἀτίμητος see Appendix A.

‘Οπου δέ, κ.τ.λ. ‘And whereas I shall not be allowed, if I admit the water, to discharge it into either the road or the estates, what, in heaven’s name, is left for me to do? For, I presume, Conon will not compel me to drink it up.’

§ 19.

Μή δτι, κ.τ.λ. ‘I must be content, I do not say with receiving justice, but with not incurring a further penalty.’

Ἀνὰ. ‘In.’

§ 20.

Μή φυλαξαμένους. ‘For not being on their guard,’ *μη* implying the *reason*, as distinguished from *οὐ*, which would merely state the *fact*. (Sandys.)

Ὁ καὶ, κ.τ.λ. ‘And the most infamous thing of all is that,’ &c.

Τοῦ δὲ πατρός, κ.τ.λ. ‘And—on the ground that my father acted illegally in building a wall all round, as the estate suffered thus—he has prosecuted me for the damage done.’ *Ἰαθύντος τοῦ χωρίου* is genitive absolute, and is not governed by *περιωκοδύμησεν*, which takes acc.

Οὐδὲ πολλαπλάσια, κ.τ.λ. ‘My property would not suffice for me (to pay their expenses), even if it were many times larger than it is.’

§ 21.

Καίτοι πᾶσι, κ.τ.λ. ‘And yet it was open to anyone rather than to them to do so. For these fellows—even if they have suffered some losses—have suffered through their own fault, and are bringing a vexatious action. Whereas the others—not to mention anything else—are liable to no such charge as this’ (*i.e.* of bringing a vexatious action). The phrase *εἰ καὶ μηδὲν ἄλλο* is as vague as the corresponding English idiom—‘if nothing else’—and can hardly be pressed, though possibly *πεποιήκασι* or *διαφέρουσι* may be supplied: ‘if they have done nothing else,’ or, ‘if they differ (from Callicles) in no other respect.’

Συνταράξας. ‘Without any order.’

§ 22.

Οὐκοῦν δεινόν, κ.τ.λ. ‘Is it not a shameful thing that, while these men bring no charge against me . . . the prosecutor should institute a vexatious action?’

Ὅν ὅτι, κ.τ.λ. ‘And on the one hand that he has acted illegally—first of all in making the road narrower by bringing the wall forward in order to enclose the trees of the road, and secondly in shooting his rubbish on to the road, the consequence being that the road has been made higher and narrower—all this you shall presently learn more clearly from the witnesses; while on the other hand I will try to make it plain to you that he has lost nothing, and suffered no

damage worth mentioning, though he has brought so tremendous an action against me.' The construction is: *ὃν εἴσεσθε ὅτι μὲν αὐτὸς ἐξημάρτηκε . . . ὅτι δ' οὐδὲν ἀπολωλεκὼς τηλικαύτην μοι δίκην εἴληχε, τοῦθ' ὑμᾶς ἤδη πειράσομαι διδάσκειν.* "Ὀν therefore is equivalent to *περί οὗ*, the speaker abruptly changing the construction of *εἴσεσθε* from the direct acc. *ὃν* to the substantival clause *ὅτι ἐξημάρτηκε*: 'whom you shall know, that he has acted illegally.'

§ 23.

Τῆς γὰρ μητρός, κ.τ.λ. 'For as my mother was intimate with theirs . . . and they visited one another . . . the husbands too being intimate with one another . . . and as my mother went to see their mother, and she lamented over what had happened . . . in this way we learned everything.'

§ 24.

Οὕτω μοι, κ.τ.λ. 'So may many blessings be mine!'

"*Ἐφη.* *Sc. ἡ ἐμή μήτηρ.*

§ 25.

Οὐ γὰρ δὴ, κ.τ.λ. 'For if he did rebuild an old wall, that ought not to be put down to my account, as it neither fell down nor received any damage at all. So that even if I acknowledged that I was the cause of what happened, this was all that was touched by the water.'

"*Ἐψωκοδόμησεν.* *Sc. ὁ ἐμὸς πατήρ.*

§ 26.

"*Ὅποτε.* 'Inasmuch as.'

Οὐτ' ἀδικῶν, κ.τ.λ. 'As I am doing them no harm, and they have not been injured to the extent they say.' *Βεβλαμμένων, sc. τούτων.*

§ 27.

"*Ὅρκον ἐδίδουν.* 'Offered to administer an oath.'

Προῦκαλούμην. 'Challenge.' *Προσκαλεῖσθαι* = 'to cite.'

§ 28.

Δικάζονται. Notice the construction of this word. 'I prosecute you for murder' = *δικάζομαι σοι φόνον.*

"*Ἀπολωλέασι.* 'Ἀπώλωλεκα' = 'I have destroyed'; *ἀπόλωλα* = 'I am lost.'

"*Ἐλευσίνη.* Eleusis was liable to floods in winter from the Cephissus.

Τούτων with *ἕκαστος.*

Τὰς βλαβὰς κομίζεσθαι = 'to recover the damages.'

§ 29.

“Ὀν πρόσηκεν. ‘Who had a right.’

Τοσοῦτον περίεστιν. Sc. ἀναιδείας : ‘have such a superabundance of shamelessness.’

Πρός. The adverb, ‘besides.’

Ἐξήν. Sc. περιοικοδομεῖν.

§ 30.

Ἀποικοδομηθέντος. Sc. τοῦ ὑμετέρου χωρίου, supplied from § 29.

Ὅταν τίχη. ‘When it may so chance.’

Ἀλλὰ στέρξω, κ.τ.λ. ‘But I shall acquiesce in my fate, and try to protect my own property.’

Διεφθαρμένον ὑπὸ νόσου. ‘Crazed by some malady.’

§ 31.

Ἀμφισβητεῖν μοι τοῦ χωρίου. Notice the construction of ἀμφισβητεῖν, ‘to dispute.’

Συνθήκας, κ.τ.λ. ‘Brought forward sham contracts.’

Κάλλαρων ἐπιγραφάμενος, κ.τ.λ. ‘Having entered (on the indictment) the name of Callarus, one of my slaves,’ as the same charge could not be brought twice against the same person.

Κακοῖς. ‘Misdeeds.’

Καλλάρῳ. ‘Against Callarus.’

§ 32.

Ὑπὲρ ἔν, κ.τ.λ. ‘They bring an action for property which my father enclosed himself, living over fifteen years afterwards.’ The construction is δικάζονται ὑπὲρ τούτων ἃ ὁ πατήρ ἐφραξε, καὶ ἐπεβίω.

Ἀποστῶ. ‘Withdraw from.’

Ἀποδόμενος, κ.τ.λ. ‘Selling or exchanging it for other estates.’
Ἀποδιδόναι = ‘to give back,’ ἀποδίδοσθαι = ‘to sell.’

Καὶ ζητοῦσι, κ.τ.λ. ‘And they even seek an arbitrator who shall award the property to them, and arrangements by which they shall get the estate.’

§ 33.

Πλέον ἔχειν. ‘To gain the advantage.’

Μήτ’ ἀπολωλεκότος, κ.τ.λ. ‘As Conon has lost nothing, and as,’ &c. Notice the causal force of μή.

§ 34.

“**Ἴνα δ' εἰδῆτε, κ.τ.λ.** ‘That you may know that in the past he has conspired against my estate by putting forward his cousin, and that now he has got an award given against Callarus—acting spitefully against me because I make much of the man—and also that he has again brought another action against Callarus; of all this the clerk shall read you the evidence.’ *Περὶ πολλοῦ ποιεῖσθαι* = ‘to value highly’; *περὶ οὐδένος ποιεῖσθαι* = ‘to think nothing of.’

§ 35.

Ἐλαύνοντες καὶ συκοφαντοῦντες. ‘By their persecution and petty suits.’

Ὅτι δ' οὐκ, κ.τ.λ. ‘The proof of my honesty I was ready to leave to those acquainted with the facts, men of fairness and impartiality.’

Τὸν νόμιμον ὅρκον. Apparently at the *ἀνάκρισις*. See Appendix A.

Ταῦτα γάρ, κ.τ.λ. “For these, I think, are the strongest proofs I can offer to you, who are yourselves on oath.”

APPENDICES

A.

ATHENIAN LAW-COURTS IN THE TIME OF DEMOSTHENES

The litigious character of the Athenians was such that every opportunity was afforded to contending parties to settle their differences outside the courts, and penalties were inflicted on a prosecutor who failed to prove his case when it had once gone before a jury.

Δίαυτα. In civil cases a compromise by arbitration (*δίαυτα*)—public or private—was always possible.

(a) **Public.** As public arbitrators or *δαιτηγαί* a number of citizens were named yearly, one or more of whom was assigned to a case by one of the magistrates. To possess, however, legal authority, the sentence of such an arbitrator required confirmation by the magistrate who had appointed him, and an appeal always lay to a jury.

(b) **Private.** A private arbitrator, on the other hand, could be chosen by agreement between the two parties, and his sentence was final.

If, however, it was decided to bring a case into court here too the plaintiff had two courses open to him. He might institute either a *γραφή*—a public criminal action, or a *δίκη*—a private civil suit.

Γραφή. A *γραφή* could be instituted by any citizen for wrong done to the State, either directly or indirectly, through injury inflicted on any member of the community. Sentence might be passed of death, imprisonment, exile with confiscation, loss of civic rights. A fine, if inflicted, went to the State, and a plaintiff who failed to obtain one-third of the votes was mulcted to the extent of 1000 drachmas (£33). A public prosecution once begun, no compromise was allowed, and the costs of the trial were paid by the State.

Δίκη. A *δίκη*, on the other hand, might only be undertaken by the injured person or his legal representative, and the fine inflicted on the defendant went to the plaintiff, who was, however, liable to a fine himself if he failed to prove his case. Costs were paid by the unsuccessful party, and the case might be compromised in court.

(a) **τιμητός**. A distinction was also drawn between assessed and unassessed cases (*δίκη τιμητός* and *δίκη ἀτίμητος*), the former being those in which the amount of the fine remained to be fixed, the latter those in which it was fixed already by law, and therefore had not to be fixed in court.

The process in a *δίκη* or *γραφή* was the same throughout.

Πρόσκλησις. The first step was the *πρόσκλησις*, or summons, issued in a public place by the plaintiff, or an apparitor, in the presence of witnesses.

Λήξις. The second step comprised the appearance of both parties before an archon, when (a) the charge (*λήξις* or *ἐγκλημα*) was drawn up and put on the public notice-boards, or *σανίδες*; (b) a day for the hearing of the case was balloted for, the plaintiff being said *λαγχάνειν δίκην*; (c) a day was fixed for the *ἀνάκρισις*.

Ἀνάκρισις. The third step was the *ἀνάκρισις*, a formal hearing of the case before an archon, when (a) the court fees (*πρυτανεία*) were paid; (b) *ἀντωμοσίαι* or *διωμοσῆαι*, oaths to the truth of their statements, were made out for each party; (c) the evidence on both sides was reduced to writing; (d) *προκλήσεις* were put in, *i.e.* challenges by either party to compel the other to repeat any allegation on oath, produce documents, give up slaves to be tortured, and so on. If on this occasion the defendant failed to appear, sentence was given against him by default, and he was said *ἐρήμην* (*sc.* *δίκην*) *ὀφλεῖν*. The *ἀνάκρισις* over, the documents were sealed up in an *ἐχίνος*, or safe, to be subsequently produced at the trial, or *ἀγών*.

Courts. This took place before a *δικαστήριον*, or jury-court, about a month after the *ἀνάκρισις*. Cases of wilful murder seem still to have been tried before the old criminal court of the Areopagus, which consisted of all ex-archons of good repute; but practically all other

cases came before the *Heliaea*—a body of 6000 citizens, of whom 5000—500 from each of the ten tribes—were distributed among the ten courts, the remaining thousand being kept in reserve to fill up vacancies. Thus each court consisted generally of 500 members, and bribery therefore was difficult, though by no means unknown. At times, however, only part of a panel (*δικαστήριον*) would sit, while on important occasions several panels would sit together. Each juror was paid three obols (4d.) by the State, a fee which to some of the poorer citizens was almost their only means of livelihood. A panel was presided over by an archon, generally one of the Thesmothetae, or six junior archons; but he occupied a comparatively subordinate position, the jury deciding as to both law and fact. From the sentence of the *Heliaca* there was no appeal, except in very rare cases, and the verdict was decided by a majority. The usual method of voting was by means of black and white pebbles, shells, &c.

Ἀγών. On the day fixed for the trial both plaintiff and defendant were bound to appear in person. The witnesses gave no verbal

evidence, but contented themselves with going up to the altar (λίθος), and confirming on oath their evidence drawn up at the ἀνάκρισις, any witness declining to give evidence before a court of law being liable to a fine of 1000 drachmas (£33). There was no cross-examination or summing up, the chief features of a case consisting in the speeches of plaintiff and defendant, which were generally composed for them by a λογογράφος—a professional speech-writer, who assumed the tone and character of his client as far as possible, besides acting as legal adviser, but who was only allowed to speak in court in the case of exceptional incapacity on the part of his client.

An Athenian trial therefore consisted of little more than the speeches of the two parties, the reading of evidence, and the request of the president to the jury that they would give their verdict, a second vote being necessary in an assessed case to decide between the fines proposed by defendant and plaintiff respectively.

Punishments. Capital sentences were usually carried out in prison—by poison or strangulation—under the superintendence of the eleven, or police commissioners, who also possessed jurisdiction in the case of offenders caught in the act (ἀπαγωγῇ) of committing crimes deserving imprisonment or death. The latter punishment might even be inflicted for robbery, and as the result of a public prosecution for outrage.

Besides the courts established at Athens there was also a body of forty commissioners, who went about Attica on circuit, trying petty cases generally.

B.

CONDITIONAL SENTENCES

DEFINITION.

A conditional sentence consists of two parts: the *protasis* or “if” clause, which contains the *condition*; the *apodosis* or principal clause, which expresses the *consequence*.

“If”=(a) εἰ with indicative or optative; (b) εἰάν or ἤν with subjunctive.

N.B.—In the protasis the negative is μή, in the apodosis οὐ.

A. ORDINARY CONDITIONS AND CONSEQUENCES.

*Protasis.**Apodosis.*

RULE.

Same mood (indicative) and tense as English.

- | | | |
|-----|--|---|
| 1 { | If you are doing this,
εἰ τοῦτο πράττεις, | } you are acting wrongly.
ἀδικεῖς. |
| 2 { | If you do this (i.e. shall do this),
εἰ τοῦτο πράξεις, ¹ | } you will be acting wrongly.
ἀδικήσεις. |

¹ Such a sentence is, however, usually expressed by εἰάν or ἤν with subjunctive—εἰάν τοῦτο πράττης or πράξης—a less vivid and emphatic construction than εἰ with fut. ind.

- | | | | |
|-----|---|---|---|
| 3 { | If you have done this,
<i>εἰ τοῦτο πέπραχας,</i> | } | you are acting wrongly.
<i>ἀδικεῖς.</i> |
| 4 { | If you have done this,
<i>εἰ τοῦτο πέπραχας,</i> | } | you have acted wrongly.
<i>ἠδίκηκας.</i> |
| 5 { | If you did this,
<i>εἰ τοῦτο ἔπραξας,</i> | } | you acted wrongly.
<i>ἠδίκησας.</i> ¹ |

B. REMOTE CONDITIONS AND CONSEQUENCES.

*Protasis.**Apodosis.*

RULE.

Ei with opt. = 'were to,' 'would.'

'An with (a) opt. = 'would.'

(b) past indic. = 'would have'

- | | | | |
|-----|---|---|---|
| 1 { | If you did this (<i>i.e.</i> were to, should do it),
<i>εἰ τοῦτο πράξεις or πράττοις,</i> | } | you would act wrongly.
<i>ἀδικήσεις ἄν or ἀδικοῖης</i> |
| 2 { | If you had done this,
<i>εἰ τοῦτο ἔπραξας,</i> | } | you would have acted wrongly.
<i>ἠδίκησας ἄν.</i> ² |
| 3 { | If you had done this,
<i>εἰ τοῦτο ἔπραξας,</i> | } | you would now be sorry.
<i>λύποιο ἄν.</i> ³ |

C. REPEATED ACTION.

*Protasis.**Apodosis.*

RULE 1.

In primary time, *ἐάν* or *ἤν* with subj.

Present Indicative.

- | | | | |
|---|--|---|--------------------------------------|
| { | If ever anyone steals,
<i>ἐάν τις κλέπτῃ,</i> | } | he is punished.
<i>κολάζεται.</i> |
|---|--|---|--------------------------------------|

RULE 2.

In historic time, *εἰ* with optative.Impf., or Aor. with *ἄν*.

- | | | | |
|---|---|---|--|
| { | If ever anyone stole,
<i>εἰ τις κλέπτοι,</i> | } | he was (would be, used to be) punished.
<i>ἐκολάζετο, or ἐκολάσθη ἄν.</i> |
|---|---|---|--|

¹ Other combinations are, of course, numerous, as *εἰ τοῦτο πέπραχας, στείχε, εἰ ταῦτα φρονεῖς, ἀπίωμεν.*

² Two other constructions are possible here: (a) *εἰ ἔπραττες, ἠδίκηις ἄν*; (b) *εἰ ἔπραττες, ἠδίκησας ἄν*—the latter comparatively rare.

³ Here, however, the impf. with *ἄν* would be more usual; *i.e.* when the consequence is emphasised as occurring now: *εἰ ἔπραξας, ἠδίκηις ἄν.* 'ἠδίκηις ἄν' can also sometimes mean 'you would have acted wrongly.'

D. CONDITIONAL SENTENCES IN INDIRECT STATEMENT.

(a) *Protasis.**Apodosis.*

RULE.

*Tense and mood as in direct statement.**Verb changed to (a) infinitive after a principal verb of saying or thinking; (b) Participle after a principal verb of knowing or feeling. N.B.—"An inserted if it appeared in direct statement.*

{ εἰ τοῦτο πράττοις,	}	becomes	{ ἀδικοῖης ἄν.
{ εἴφην, εἰ τοῦτο πράττοι,	}		{ αὐτὸν ἀδικεῖν ἄν.
{ εἰ τοῦτο ἔπραξας,	}	becomes	{ ἠδίκησας ἄν.
{ εἴφην, εἰ τοῦτο ἔπραξεν,	}		{ αὐτὸν ἀδικῆσαι ἄν.
{ εἰ τοῦτο πράττεις,	}	becomes	{ ἀδικεῖς.
{ οἶδα, εἰ τοῦτο πράττει,	}		{ αὐτὸν ἀδικοῦντα.

(β) It is, however, equally good Greek to use ὥς or ὅτι.

RULE.

In this case tense and mood of both clauses remain the same as in direct statement.

{ εἰ τοῦτο ἔπραξας,	}	becomes	{ ἠδίκησας ἄν.
{ ἔλεξα ὅτι, εἰ τοῦτο ἔπραξεν,	}		{ ἠδίκησεν ἄν.
{ εἰ τοῦτο πράττεις,	}	becomes	{ ἀδικεῖς.
{ ἔλεξα ὅτι, εἰ τοῦτο πράττει ¹	}		{ ἀδικεῖ.

C.

THE PARTICIPLE

IS USED AFTER

(1) Verbs of beginning (ἄρχομαι), continuing (διατελῶ), and ending (παύομαι) an action :

e.g. He is beginning to learn = ἄρχεται μαρθάνων.

(2) λανθάνω, τυγχάνω, φθάνω, φαίνομαι, φάνερος εἰμί, δῆλος εἰμί :

e.g. He came before me = ἔφθασεν ἐμὲ ἐλθών. (He forestalled me in coming).

He came without my noticing him = ἔλαθεν ἐμὲ ἐλθών. (He eluded me in coming).

He happened to have come = ἔτυχεν ἐλθών.

He has evidently done it = δῆλος ἐστὶ πεποιηκός.

¹ In strict historic sequence this should become optative—εἰ πράττοι. But it is more vivid to keep the mood of the direct statement—εἰ πράττει.

(3) The following verbs of emotion : χαίρω and ἡδομαι, I am glad ; ἀγανακτῶ, I am indignant ; ὀργίζομαι, I am angry ; ἄχθομαι, λυπούμαι, χαλεπῶς φέρω, I am vexed ; αἰσχύνομαι, I am ashamed (to do what I am doing) ; μεταμέλομαι, I repent.

e.g. I am glad I have done it = χαίρω πεποιηκώς.

I am vexed at your doing it = ἄχθομαι σου τοῦτο πράττοντος.¹

I am ashamed at your doing it = αἰσχύνομαι σε τοῦτο πράττοντα.²

I am glad you are doing it = ἡδομαι, or χαίρω, σοι τοῦτο πράττοντι.

I am angry at your doing it = ὀργίζομαι σοι τοῦτο πράττοντι.

I repent having done it = μεταμέλομαι πεποιηκώς.

NOTES.

(1) Ἀγανακτῶ, ἄχθομαι, αἰσχύνομαι, also take εἰ, if the subject of the verb of emotion is different from that of the verb dependent on it.

e.g. I am vexed at your doing it = ἀγανακτῶ εἰ ἐποίησας.

(2) Θαυμάζω, I wonder, usually takes εἰ, sometimes the participle.

e.g. Θαυμάζω εἰ ἐποίησας, or σου ποιήσαντος.

(3) Χαλεπαίνω, I am angry, takes ὅτι in Xenophon.

IDIOMS.

To bring an action against someone = (1) δικάζεσθαι τινι ; (2) ἐγκαλεῖν τινι ; (3) πρὸς τινά εἰσιέναι ; (4) δίκην τινι λαγχάνειν.

To prosecute a man on the capital charge = κρίνειν τινά θανάτου.

To prosecute a man for murder = ἐγκαλεῖν τινί φόνον.

The penalty is death = θάνατος ἡ ζημία κείται.

5 To pay the penalty = δίκην διδόναι.

Chargeable for murder = φόνου ὑπόδικος.

Chargeable on all the counts = πᾶσι τοῖς ἐγκεκλημένοις ἔνοχος.

Liable to prosecution = δίκη ἔνοχος.

To help a man to his rights = βοηθεῖν τινὶ τὰ δίκαια.

10 To pardon = συγγνώμην ἔχειν.

Irrelevant = οὐδὲν πρὸς τὸ πρᾶγμα.

Not fit to trust on oath = οὐ πιστός ὁμνύων.

To offer a pledge = πίστιν προστιθέναι.

To pay attention = προσέχειν τὸν νοῦν.

¹ Cf. Xen., *An.* i. 1, 8.

² But, 'I am ashamed to do it,' and therefore do not = αἰσχύνομαι πράττειν.

- 15 A forged contract = συνθήκαι οὐ γενομέναι.
 As briefly as possible = διὰ βραχυτάτων.
 To abuse a man = κακῶς λέγειν τινα.
 To take account of anything = λόγον ποιεῖσθαι τινος.
 To make a jest of anything = πρᾶγμα εἰς γέλωτα ἐμβάλλειν.
- 20 To be indignant at anything = χαλεπῶς τι φέρειν. (Aegre ferre)
 To submit to one's fate = τὴν τύχην στέργειν.
 To exchange a thing for something else = πρὸς ἄλλο τι ἀλλάξασθαι.
 To think highly of = περὶ πολλοῦ ποιεῖσθαι.
 To think nothing of = περὶ οὐδένος ποιεῖσθαι.
- 25 To suffer through one's own fault = αὐτὸς δι' αὐτὸν βλάπτεσθαι.
 To have one's head broken = κατεαγέαι τὴν κεφαλὴν.
 To come up by chance = ἀπὸ ταῦτομάτου παραγενέσθαι.
 To lie on a bed of sickness = ἀσθενῶν κατακεῖσθαι.
 To gain time = διακρούσεως ἕνεκα.
- 30 To meet anyone = περιτυγχάνειν τινα.
 To be reduced to the last extremity = εἰς πᾶν ἐλθεῖν.
 To be in an evil plight = κακῶς ἔχειν.
 Matters having come to this = τοῦ πράγματος εἰς τοῦτο προελθόντος.
 Almost before my birth = μικροῦ δεῖν πρὶν ἐμὲ γενέσθαι.
- 35 So far from stopping, they fell on us = τοσοῦτου ἐδέησαν παύσασθαι
 ὥστε εἰσεπήδησαν εἰς ἡμᾶς.
 So far from deterring them, he was the ringleader = οὐχ ὅπως
 ἀπέτρεψεν, ἀλλ' ἡγεμὼν ἦν.
 Two years ago = ἔτος τοῦτο τρίτον.
 Not long afterwards = χρόνῳ ὕστερον οὐ πολλῷ.
 Far from it = πολλοῦ γε δεῖ.
- 40 My statements, my case = τὰ παρ' ἐμοῦ.
 Inexperienced = ἄπειρος τῶν πραγμάτων.
 On the contrary = αὐτὸ τὸ ἐναντίον.
 Burglars = οἱ τοίχους διορρύττοντες.
 Really = ἦ μὲν.

VOCABULARY

Tenses of Common Verbs must be looked for in the Grammar.

A

ἀγαθός, -ή, -όν, *adj.*, good.
 ἀγανακτέω, -ήσω, *v.n.*, be indignant, express indignation.
 ἀγαπάω, *v.a.*, love, be content, acquiesce in.
 ἀγκών, -ῶνος, *s.m.*, elbow.
 ἀγνοέω, ἠγνόησα, be ignorant.
 ἄγνοια, -ας, *s.f.*, ignorance.
 ἀγνώμων, -ονος, *adj.*, unfeeling, unforgiving.
 ἄγνός, -ῶτος, *adj.*, lukewarm, strange.
 ἀγορά, -άς, *s.f.*, market-place.
 ἀγρός, -οῦ, *s.m.*, field, country.
 ἄγχω, *v.a.*, throttle.
 ἄγω, ἄξω, ἤγαγον, ἤχα, ἤχθην, ἤγμαι, *v.a.*, lead, bring.
 ἄδεια, -ας, *s.f.*, fearlessness, ground of confidence.
 ἀδελφός, -οῦ, *s.m.*, brother.
 ἄδηλος, -η, -ον, *adj.*, obscure.
 ἀδικέω, ἠδίκησα, act unjustly, ill-treat.
 αἶδω or ᾄδω, ᾄσομαι, ἦσα, *v.a.*, sing, crow.
 ἀθηναῖος, -α, *on, adj.* Athenian.
 αἰκεία, -ας, *s.f.*, outrage, assault.
 αἶμα, ατος, *s.n.*, blood.
 αἵμασις, -ας, *s.f.*, wall.
 αἰσχρός, -ά, -όν, *adj.*, shameful.
 αἰσχύνη, -ης, *s.f.*, shame.
 αἰσχύνω, -υνῶ, ἤσχυνα, *v.a.*, shame, dishonour.
 αἰσχύνομαι, feel shame, revere.

αἰτία, -ας, *s.f.*, cause.
 αἰτιάομαι, ἠτιάσάμην, *dep.* accuse.
 αἵτιος, -α, *on, adj.* guilty.
 ἀκόλουθος, -ου, *s.m.*, attendant.
 ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, *v.a.*, hear.
 ἀκριβέστερον, *comp. adv.* of ἀκριβής, accurate.
 ἄλγημα, -ατος, *s.n.*, pain.
 ἀλεκτρυών, -ονος, *s.m.*, cock.
 ἄλευρα, *neut. pl.*, flour.
 ἀληθεία, -ας, *s.f.*, truth.
 ἀληθής, -ές, *adj.*, true.
 ἀλίσκομαι (*passive* of αἰρέω), be caught, conducted.
 ἀλλάσσω, *v.a.*, exchange (πρὸς, for).
 ἄλλος, -η, -ο, *adj.*, other, some.
 ἀλλήλω, *pron.*, one another.
 ἅμα, *adv.*, at the same time.
 ἀμαξιαῖος, -α, -ον, *adj.*, large enough to load a wagon.
 ἀμαρτάνω, *v.n.*, act wrongly, illegally.
 ἀμελέω, *v.n. (gen.)*, neglect.
 ἀμῖς, -ιδος, *s.f.*, chamber-pot.
 ἄμπελος, -ον, *s.f.*, wine.
 ἀμύνω, ἡμύνα, *v.n. (dat.)*, help.
 ἀμύνεσθαι τινα = to repel someone.
 ἀμφισβητεῖν, *v.n.*, dispute (ἐμὸ τοῦ χωρίου).
 ἀμφοτέρος, -α, -ον, *pron. adj.*, both.
 ἄν, particle used in *condit.* and *indef.* clauses. In Conon, § 43,
 ἀναγινώσκω, *v.a.* read. [it = εἰάν.
 ἀναγκαῖος, -α, -ον, *adj.*, necessary.

ἀναγκή, -ῆς, *s.f.*, necessity.
 ἀναδεία, -ας, *s.f.*, shamelessness.
 ἀναιδής, -ές, *adj.*, shameless.
 ἀναισχυντέω, *v.n.*, lose all sense of shame.

ἀναισχυντος, -ον, *adj.*, shameless.
 ἀναμένω, *v.a.*, await.
 ἀναμίγνυμι, *v.a.*, mix; *pass.*, to be mingled with others; *i.e.* meet them.

ἀναστρέφω, *v.a.*, turn round.
 ἀναχώννυμι, -ωσω, *v.a.*, heap up, raise.

ἀνεψιός, -οῦ, *s.m.*, cousin.
 ἀνήκεστος, -ον, *adj.* incurable.
 ἀνὴρ, ἀνδρός, *s.m.*, a man.
 ἄνθρωπος, -ου, *s.m.*, man.
 ἀνίστημι, *v.a.* and *n.*, set up, rise.
 ἀντί, *prep.* with *gen.*, opposite, in return for.

ἀντίγραφον, -ον, *s.n.* copy.
 ἀντιπαρέχω, *v.a.*, put forward in reply.

ἀνυπόστατος, -ον, *adj.*, irresistible.
 ἄνω, *adv.* above.

ἀξιόπιστος, -ον, *adj.*, worthy of credence.

ἄξιος, -α, -ον, *adj.* worthy, adequate.

ἄξιόω, *v.a.*, request, require, claim.

ἀπαγγέλλω, *v.a.*, announce.

ἀπαγορεύω. ἀπερῶ, ἀπείπον, *v.n.* (*dat.*), forbid.

ἀπαγωγή, -ῆς, *s.f.*, summary procedure.

ἀπαντιᾶω, *v.n.* (*dat.*), meet.

ἅπαξ, *adv.* once.

ἅπας = πᾶς.

ἅπειμι (εἶμι), *v.n.*, go away, return.

ἀπείπον, *v.n.*, desist.

ἀπειρος, -ον, *adj.*, unskilled.

ἄπλοῦς, -ῆ, -οῦν, *adj.* single.

ἄπλως, *adv.*, simply.

ἀποβλέπω, *v.n.*, look at, take into account.

ἀποδείκνυμι, *v.a.*, show, prove.

ἀποδίδωμι, *v.a.*, give back, restore, rid, sell.

ἀποδύρομαι, -οῦμαι, *v.a.* and *n.*, lament bitterly.

ἀποθνήσκω, *v.n.*, die a violent death, *pass.* of κτείνω.

ἀποικοδομεῶ, *v.a.*, wall off.

ἀπόκειμαι, *v.n.*, lie on one side, be reserved.

ἀποκλείω, *v.a.*, shut off.

ἀποκλίνω, *v.a.*, upset.

ἀποκομίζω, *v.a.*, carry away.

ἀπολείπω, *v.a.*, omit.

ἀπόλλυμι, *v.a.*, destroy utterly, ruin.

ἀποπέμπω, *v.a.*, send away.

ἀπορέω, ἡπόρησα, *v.n.*, be at a loss, in despair.

ἀποτρέπω, *v.a.*, turn away, divert.

ἀποφαίνω, *v.a.*, show, declare, point to.

ἀποφέρω, *v.a.*, bring forward, allege.

ἀποφράττω (better ἀποφράγνυμι), *v.a.*, dam off.

ἀποχωρέω, *v.n.*, gush forth.

ἀπραγμών, -όν, *adj.*, peaceable, inoffensive.

ἀπροσδοκῆτως, *adv.*, unexpectedly.

ἄπτομαι, *v.n.* (*gen.*), touch.

ἄρά, -ᾶς, *s.f.*, curse, imprecation.

ἄρα μή = num; ἄρα οὐ = nonne.

ἄρα, *conj. part.*, after all.

ἄριστέω, *v.n.*, breakfast.

ἄρνούμαι, *dep.*, deny, decline, refuse.

ἀσελγαίνω, *v.n.*, act brutally.

ἀσελγεία, -ας, *s.f.*, brutality.

ἀσθενέω, *v.n.*, be ill, weak.

ἀσθενής, -ές, *adj.*, weak; ἀσθενῶς ἔχειν = to be weak.

ἀστικός, -ή, -όν, *adj.*, fond of the town.

ἄστυ, -εος, *s.n.*, town.

ἀτιμητός, -όν, *adj.*, fixed, lit. (a suit) in which damages are not to be assessed.

ἄτυχέω, *v.n.*, be unfortunate.

αὐθις, *adv.*, again.

αὐτίκα, *adv.*, presently.

αὐτόν. See *ἐαυτὸν*.

αὐτολήκυθος, -ου, *s.m.*, one who carries his own oil flask (λήκυθος).

αὐτόματος, -η, -ον, *adj.*, spontaneous.

ἀπὸ ταῦτομάτου = spontaneously.

ἀφίημι, *v.a.*, dismiss, abandon, let go.

ἀφίστημι, *v.n.*, withdraw.

ἄχρηστος, -ον, *adj.*, useless.

B

βαδίζω, βαδιῶμαι, *v.n.*, walk.

βαλανεῖον, -είου, *s.n.*, bath.

βάσανος, -ου, *s.m.*, test, torture

βδελυρός, -ά, -όν, *adj.*, disgusting, shameless.

βελτίων, -ον, *adj.*, better; comp. of ἀγαθός.

βιάζομαι, *dep.*, force a way.

βίος, -ον, *s.m.*, life

βιώσσομαι, ἐβίω (2nd aor.), *v.n.*, live.

βλάβη, -ης, *s.f.*, injury, harm.

βλάπτω, *v.a.*, hurt, injure

βλασφημία, -ας, *s.f.*, profanity.

βοή, -ῆς, *s.f.*, outcry.

βοηθέω, *v.n.*, help (*dat.*).

βόρβορος, -ου, *s.m.*, mud.

βουλή, -ῆς, *s.f.*, senate.

βούλησις, -έως, *s.f.*, wish, caprice.

βούλομαι, *v.n.*, wish.

βραχύς, -εῖα, -ύ, *adj.*, short.

βρέχω, *v.a.*, soak, wet, rain.

Γ

γάρ, *conj.*, for.

γε, *encl. part.*, at least.

γειτνιάω, *v.n.*, be a neighbour.

γείτων, -ονος, *s.m.* and *f.*, neighbour.

γέλαω, *v.n.*, laugh.

γέλως, -ωτος, *s.m.*, laughter, ridicule.

γεωργέω, *v.a.*, farm.

γῆ, γῆς, *s.f.*, earth.

γίγνομαι, *v.n.*, become, come about, be born.

γινώσκω, γινώσσομαι, ἔγνω, *v.a.*, know, resolve.

γοῦν, *part.*, at any rate.

γραμματεῖδιον, -ίου, *s.n.*, bit of writing, or paper.

γραφή, -ῆς, *s.f.*, public prosecution.

γράφω, *v.a.*, write.

γυμνός, -ή, -όν, *adj.*, stripped.

γυνή, γυναικός, *s.f.*, woman.

Δ

δέ, *conj.*, (1) but, contrasted with μέν; (2) a connecting particle.

δεῖ, δεήσει, ἐδέησε, *impers.*, it is necessary.

δίδω, *pf.*, δέδοικα or δέδια (*pres. sense*), *v.a.*, fear.

δείκνυμι, δέδειχα, *v.a.*, show, prove.

δεινός, -ή, -όν, *adj.*, fearful, terrible.

δείπνον, -ου, *s.n.*, the chief meal, dinner.

δειπνοποιεῖσθαι, *v.n.*, dine.

δένδρον, -ου, *s.n.*, tree.

δέομαι, δεήσομαι, ἐδέεθην, *dep.* with *gen.* (1) need; (2) request, entreat.

δεσπότης, -ου, *s.m.*, master.

δεῦρο, *adv.*, hither, here.

δέχομαι *dep.*, receive.

δέω, δεήσω, ἐδέησα, δεδέηκα, with *gen.*, need.

δή, *part.*, emphasizing another word or words.

δήλος, -η, -ον, *adj.*, plain, evident.

δήμος, -ου, *s.m.*, deme, or district of Attica.

δημόσιος, -α, -ον, *adj.*, public.

δήπον, *adv.*, of course, I presume.

διά, *prep.* (1) *acc.* on account of, for the sake of; (2) *gen.* through, by means of.

διάγω, *v.a.* and *n.*, live, spend one's time.

δίαιτα, -ης, *s.f.*, arbitration.

διακόπτω, *v.a.*, cut through.

διάκρουσις, -εως, *s.f.*, postpone-
ment, delay.

διακωλύω, *v.a.*, deter, hinder.

διαλέγομαι, *dep.*, talk, say.

διάλυσις, -εως, *s.f.*, ending,
arrangement.

διαμαρτύρομαι, *dep.*, call to wit-
ness, protest.

διαπίπτω, *v.n.*, fall through.

διαπράσσω, *v.a.*, do, perform.

διαρρήγνυμι, *v.a.*, break through ;
pass., burst.

διαρρήδην, *adv.*, expressly.

διασύρω, *v.a.*, pull to pieces,
disparage.

διατελέω, διατελῶ, *v.a.*, continue,
persist.

διατίθημι, *v.a.*, handle, treat.

διαφέρω, *v.n.*, differ from (*gen.*).

διαφθείρω, διαφθερῶ, *v.a.*, destroy.

διδάσκω, *v.a.*, instruct, inform.

δίδωμι, *v.a.*, give, offer.

διέρχομαι, *v.a.*, traverse, elapse.

δικάζω, -άσω, *v.a.*, judge ; *mid.*
δικάζεσθαι τινί τινος, to prose-
cute some one for something.

δίκαιος, -α, -ον, *adj.*, just ; δίκαιον,
plea ; τὰ δίκαια = one's rights.

δικαίως, *adv.*, rightly.

δικαστής, -οῦ, *s.m.*, judge.

δική, -ῆς, *s.f.*, justice, suit, action.

διό, *conj.*, wherefore.

διορύττω, *v.a.*, dig through ; οἱ
τοίχους διορύττοντες = burglars.

Διός, *s.m.*, *gen.* of ζεύς.

διότι, *conj.*, because.

δίδυς, *adv.*, twice.

διώκω, *v.a.*, pursue, prosecute.

δοκέω, *v.n.*, seem ; 3rd *sing.* =
seem good.

δόξα, -ης, *s.f.*, reputation.

δοῦλος, -ου, *s.m.*, slave.

δραχμή, -ῆς, *s.f.*, 6 obols = *rod.*

δύναμαι, *v.n.*, be able.

δύο, *num.*, two.

δυσομβρία, -ας, *s.f.*, wet weather.

δυσχεραίνω, -ανῶ, *v.n.* with *dat.*,
dislike.

δυσχερής, -ές, *adj.*, unpleasant.

Π

ἑάν, *conj.*, if. [herself, &c.

ἑαυτόν, -ήν, -ό, *reflex. pron.*, himself,

ἐγγύς, *prep.* with *gen.*, near.

ἐγκαλέω, *v.a.*, accuse (φόνον τινί).

ἐγχωρέω, *v.n.*, give room ; ἐγχω-
ρεῖ, *impers.*, it is allowed (*dat.*).

ἐγώ, *pers. pron.*, I.

ἐθέλω, *v.n.*, be inclined, willing.

ἔθος, -ους, *s.n.*, custom.

εἰκός, *neut.* of *part.* of εἶκα,
natural, reasonable.

εἰ, εἴπερ, *conj.*, if, if indeed.

εἰκότως, *adv.*, naturally.

εἰμί, be.

εἰς, *prep.* with *acc.*, into, to.

εἷς, *num.*, one.

εἰσδέχομαι, *v.a.*, take in. [action.

εἴσειμι (εἶμι), enter, enter on an

εἴσοσθε, 2nd *plur. fut.* of οἶδα.

εἰσπηδάω, *v.n.*, leap into or on,
fall on.

εἰσπίπτω, *v.n.*, fall into.

εἴσω, *adv.*, within.

εἶτα, *conj.*, then, next.

εἴτε, *conj.*, whether.

εἴωθα, *pf. form* with *pres.*, sense,
am wont, accustomed.

ἐκ (ἐξ before a vowel), *prep.*
with *gen.*, from, out of, in con-
sequence of.

ἐκαστος, *pron.*, each.

ἐκάστοτε, *adv.*, each time ; ἐκ-
βάλλω, *v.a.*, expel.

ἐκδίδωμι, *v.a.*, give up.

ἐκδύω, *v.a.*, take off, strip.

ἐκεῖθεν, *adv.*, thence, from that
cause or time.

ἐκεῖνος, -η, -ο, *pron.*, that.

ἐκκρούω, *v.a.*, put off, postpone.

ἐκπηδάω, *v.n.*, rush out.

ἐκπίνω, *v.a.*, drink up.

ἔλαιον, -ον, *s.n.*, olive oil.

ἐλάττων, -ον, *comp.* ὀλίγος, less,
worse.

ἐλαύνω, *v.a.*, persecute.

ἐλεεινός, -ή, ὅν, *adj.*, pitiable.

ἐλέγχω, *v.a.*, prove, convict.

ἔλκος, -ους, *s.n.*, sore, wound.

ἔλκω, εἴλκυσα, *v. a.*, drag.
 ἔλλείπειν, *v. a.*, omit.
 ἔλπις, -ιδος, *s. f.*, hope.
 ἐμβάλλω, *v. a* and *n.*, put in,
 burst in, involve.
 ἐμός, -ή, *ὄν, poss. pron.*, my.
 ἐμπίπλημι, -πλήσω, *v. a.*, fill up;
pass., to be sated.
 ἐμπίπτω, *v. n.*, fall into.
 ἔμψυος, -ον, *adj.*, discharging
 matter, suppurating.
 ἐν, *prep.* with *dat.*, in.
 ἐνάλλομαι, -οῦμαι, *v. n.*, jump into.
 ἐναντίος, -α, -ον, *adj.* opposite;
 τὰναντία or τοῦναντίον = on the
 contrary.
 ἐνειμι, *v. n.*, be within.
 ἐνεκα, *prep.* with *gen.*, for the
 sake of, on account of.
 ἐνθάδε, *adv.*, here.
 ἐνιοι, -αι, -α, some.
 ἐνίστημι, *v. a* and *n.*, set or be in
 the way.
 ἐνοχος, -ον, *adj.*, liable to, charge-
 able under.
 ἐνταῦθα, *adv.*, here, there.
 ἐντείνω, *v. a.*, stretch out, direct.
 ἐξάγω, ἐξήγαγον, *v. a.*, bring out,
 discharge.
 ἐξαμαρτάνω, -ήσομαι, *v. n.*, do
 wrong, commit a crime.
 ἐξανίστημι, ἐξαναστήσω, *v. a*, rouse
 up.
 ἐξαπατάω, *v. a.*, deceive com-
 pletely.
 ἐξαρκέω, *v. n.*, suffice.
 ἐξελέγχω, *v. a.*, convict, expose.
 ἐξέρχομαι, *v. n.*, go out
 ἐξέστι, it is allowed.
 ἐξευρίσκω, *v. a.*, find out.
 ἐξορκίζω, *v. a.*, administer an oath.
 ἔξω, *prep.* with *gen.*, and *adv.*,
 outside, beyond.
 ἐξώλης, *adv.*, utterly, root and
 branch (ἐξολλυμι).
 ἔοικε, *pf.* form with *pres.* sense,
 seems.
 ἐπάγω, *v. a.*, bring in; *mid.*, to
 undertake.

ἐπανάρχομαι, *v. n*, return.
 ἐπαράσσομαι, -άσσομαι, *dep.* imprecate.
 ἔπειδαν, ἐπειδή, *conj.*, when.
 ἐπεξέρχομαι, *v. n.*, proceed against.
 ἐπηρεάζω, *v. n.*, act spitefully (*dat.*).
 ἔπειτα, *conj.*, then.
 ἐπί, *prep.* with (1) *acc.*, to, onto,
 against; (2) *gen.*, on, towards;
 (3) *dat.*, on, at, for.
 ἐπιβιώω, *v. n.*, live on, survive.
 ἐπιβουλεύω, *v. n.*, plot against (*dat.*).
 ἐπιγράφω, *v. a.*, enrol, inscribe.
 ἐπιδείκνυμι, ἐπέδειξα, *v. a.*, show,
 demonstrate.
 ἐπιδημέω, *v. n.*, be at home, reside.
 ἐπιθυμῶ, *v. a.*, desire, covet.
 ἐπιλαμβάνω, *v. a.*, check, stop.
 ἐπιμαρτύρομαι, *dep.*, call to wit-
 ness, protest.
 ἐπινέμω, *v. n.*, trespass.
 ἐπιορκέω, *v. a.*, forswear oneself.
 ἐπιπόλιος, -ον, gray-headed.
 ἐπισκοπέω, ἐπισκέψομαι, ἐπεσκε-
 ψάμην, *v. a.*, visit.
 ἐπιτήδευμα, -ατος, *s. n*, practice.
 ἐπιτιμῶ, *v. n.* (*dat.*), censure,
 blame.
 ἐπιτρέπω, *v. a*, entrust.
 ἐπιχειρέω, *v. a.*, attempt.
 ἐποικοδομέω, *v. a.*, rebuild.
 ἐπομβρία, -ιας, *s. f.*, wet weather.
 ἐπωνυμία, -ας, *s. f.*, nickname.
 ἐράω (*defective*), *v. a.*, love.
 ἐργάζομαι, *dep.*, work, do.
 ἔργον, -ον, *s. n.*, deed, event.
 ἐρεῖν, *fut. inf.*, φημί.
 ἔρημος, -ον, *adj.*, desolate.
 ἔρομαι, -ησομαι, -ήρῳμην, *dep.*, ask.
 ἔρχομαι, *dep.*, come.
 ἑσπέρα, -ας, *s. f.*, evening.
 ἔσχατος, -ης, -ον, *adj.*, last.
 ἐταῖρα, -ας, *s. f.*, maiden; common
 woman.
 ἐταῖρος, -ον, *s. m.*, companion.
 ἕτερος, *adj.*, other.
 ἔτι, *adv.*, still, yet.
 ἔτοιμος, -ον, *adj.*, ready.
 ἔτος, -ους, *s. n.*, year.
 εὖ, *adv.*, well.

εὐλαβέομαι, ἡυλαβήθη, *dep.*, be careful.

εὐθύς, εὐθέως, *adv.*, at once.

εὐνοϊκῶς, *adv.*, εὐνους, in a friendly spirit.

εὐοδῶ, *v.n.*, have a free passage.

εὖορκέω, *v.a.*, swear truly.

εὖορκος, -ον, *adj.*, keeping one's oath.

εὐπορέω, *v.n. (gen.)*, have plenty of, have at one's disposal.

εὕρισκω, *v.a.*, find, devise.

εὖχομαι, ἡυξάμην, *dep.*, pray.

ἔχθρα, -as, *s.f.*, hatred, hostility.

ἐχίνος, -όν, *s.m.*, casket.

ἔχω, *v.a. and n. (I)* have, keep, hold; (2) be able; (3) with κακῶς, καλῶς, ἀσθενῶς.

ἕως, ἕωσπερ, *conj.*, till, as long as.

Z

ζάω (*inf.*, ζῆν), *v.n.*, live.

ζημία, -as, *s.f.*, punishment, penalty.

ζητέω, *v.a.*, seek out, investigate.

H

ἢ, *conj.*, or, than.

ἢ μῆν, really.

ἡγεμών, -όνος, *s.m.*, ringleader.

ἡγέομαι, ἡγησάμην, *dep.*, lead, think.

ἤδη, *adv.*, now, already.

ἡδιστα, *superl.* of ἡδέως, very gladly.

ἡκιστα, *superl.* of ἡσσον, least.

ἡκω, ἤξω (other tenses wanting), *v.n.*, be come, come.

ἡλικία, -ίας, *s.f.*, age, youth.

ἡλικιώτης, -ον, *s.m.*, of the same age, fellow, companion. Lat. aequalis.

ἡλωκέναι or ἐαλωκέναι, *pf. inf.* ἀλίσκομαι.

ἡνικα, *conj.*, when.

ἡμέρα, -as, *s.f.*, day; καθ' ἡμέραν = daily; μεθ' ἡμέραν = by day.

ἡμέτερος, -α, -ον, *poss. pron.*, our.

ἡμιμέδιμνον, -ον, *s.n.*, half a medimnus.

ἡσυχία, -as, *s.f.*, quietness.

ἡσυχος, -ον, *adj.*, quiet.

ἦτρον, -ον, *s.n.*, abdomen.

ἥττων, *comp.* of ὀλίγος, weaker.

Θ

θάνατος, -ον, *s.m.*, death, homicide, the capital charge.

θάπτω, *v.a.*, bury.

θαρρεῖν or θαρσεῖν, *v.n.*, be bold.

θαυμάζω, *v.a. and n.*, wonder.

θεάομαι, ἐθεασάμην, *dep.*, see.

θεός, -οῦ, *s.m.*, God.

θεραπαινίς, ἴδος, *s.f.*, maid.

θνήσκω, *v.n.*, die.

θόρυβος, -ον, *s.m.*, noise.

θρασύς, -εἶα, -ύ, *adj.*, bold, rash.

θύρα, -as, *s.f.*, door.

I

ιατρός, -οῦ, *s.m.*, physician.

ἴδιος, -α, -ον, *adj.*, one's own, private.

ιερεῖα, -as, *s.f.*, priestess

ιδύφαλλος, -ον, *s.m.*, lewd fellow.

ικανός, -ή, -όν, *adj.*, sufficient.

ἱμάτιον, -ον, *s.n.*, cloak.

ἵνα, *conj.*, in order that.

ἴσος, ἴση, ἴσον, *adj.*, fair, impartial.

ἰσχυρός, -ά, -όν, *adj.*, strong.

K

καθάπερ, *adv.*, as.

κάθαρσις, -ews, *s.f.*, discharge.

καθοράω, κατείδον, καθεόρακα, *v.a.*

See, descry.

καί, *conj.*, and.

καίτοι, *conj.*, and yet.

κακηγορία, -as, *s.f.*, libel.

κακίζω, -ιώ, *v.a.*, upbraid, censure, abuse.

κακός, κακῶς, bad, badly; κακῶς

λέγειν τινα = to abuse someone;

κακῶς ἔχειν = to be ill.

καλέω, *v.a.*, call.

καλός, -ή, -όν, *adj.*, handsome, honourable.

καπνίζω, -ιώ, *v.a.*, smoke, blacken with soot.
 κατά, *prep.* (1) *gen.*, from, against, by (in oaths); (2) *acc.*, towards, about, by, according to.
 καταβάλλω, *v.a.*, knock down, upset.
 καταβλάπτω *v.a.*, hurt, damage.
 κατάγνυμι. *v.a.*, break.
 καταδιαιτώ, *v.a.*, decide as arbitrator against someone; *mid.*, to cause an arbitration to be given against someone.
 κατάκειμαι, *v.n.*, lie down.
 καταλείπω, *v.a.*, leave.
 καταλυμαίνομαι, *dep.*, destroy, injure.
 καταμανθάνω, *v.a.*, learn.
 καταρρέω, *v.n.*, flow down.
 κατασκεδάννυμι, -σκεδάσω, *v.a.*, pour over.
 κατασκευάζω, -σω, *v.a.*, set up, put forward, represent as.
 καταφρονέω, *v.n.*, despise (*gen.*).
 καταφυγή, -ῆς, *s.f.*, refuge, shelter, defence.
 καταψεύδομαι, -σομαι, *dep.*, tell a lie.
 κατεπιорκοῦμαι, *v.n.*, effect anything by perjury.
 κατεσθίω, *v.a.*, devour.
 κατέχω, καθέξω, *v.a.*, seize, secure.
 κατηγορέω, *v.n.*, accuse (*gen.* of person, *acc.* of thing).
 κατηγορία, -ας, *s.f.*, an accusation.
 κάτω, *adv.*, below, down.
 κείμαι, *sep.*, lie, be impose l.
 κέκτημαι (*pf.* of ἵστάμαι), I possess.
 κέραμιον, -ου, *s.v.*, jar.
 κεφαλή, -ῆς, *s.f.*, head.
 κίνδυνος, -ου, *s.m.*, danger.
 κλαίω, κλαύσμαι, *v.a.* and *n.*, weep.
 κναφεύς, -έως, *s.m.*, fuller.
 κοινός, -ή, -όν, *adj.*, fair, impartial.
 κοινῇ, *adv.*, in common, together.
 κοινῶς, *v.a.*, share.
 κοινωνός, -οῦ, *s.m.*, a partner, accomplice.

κολάζω, *v.a.*, punish.
 κομίζω, -ιώ, *v.a.*, carry, gain, recover.
 κραυγάζω, *v.n.*, cry out, screech.
 κραυγή, -ῆς, *s.f.*, an outcry, shrieking.
 κριθή, -ῆς, *s.f.*, barley.
 κρίνω, *v.a.*, judge, decide, accuse.
 κροτέω, *v.a.*, knock, clap.
 κτάομαι, *dep.*, acquire.
 κύκλος, -ον, *s.m.*, circle.
 κωλύω, *v.a.*, prevent, hinder.

Δ

λαγχάνω, *v.a.*, obtain by lot.
 λακωνίζω, *v.n.*, imitate the Lacedaemonians.
 λαμβάνω, *v.a.*, take, seize.
 λαμπρός, -ά, -όν, *adj.*, brilliant.
 λέγω, *v.a.* and *n.*, say, speak, think.
 λίαν, *adv.*, extremely.
 λίθος, -ου, *s.m.*, stone, altar.
 λογίζομαι, -ιούμαι, *dep.*, take into account, reckon.
 λόγος, -ου, *s.m.*, speech, argument, word, account.
 λοιδορέω, *v.a.* and *n.*, abuse, upbraid.
 λοιδορία, -ας, *s.f.*, abuse.
 λοιπός, -ή, -όν, *adj.*, left, remaining; τὸ λοιπόν = the future.
 λυμαίνομαι, -ανοῦμαι, *dep.*, injure.
 λυπέω, *v.a.*, annoy; λυποῦμαι, be annoyed, grieve.
 λωπυδυτέω, *v.a.*, rob.
 λωποδυτής, -οῦ, *s.m.*, robber, footpad (lit. one who puts on another's clothes, λῶπος, δύω).

Μ

μά, by, particle used in negative oaths.
 μακράν, *adv.*, a long distance.
 μᾶλλον, μάλιστα, *comp.* and *superl.* of μάλα, rather or more, especially or most.
 μανθάνω, *v.a.*, understand, ascertain.

μαρτυρέω, *v.a.* and *n.*, give evidence.

μαρτυρία, *-as, s.f.*, evidence.

μάρτυς, *-υπος, s.m.* and *f.*, a witness.

μάχομαι, *v.n.*, fight.

μέγας, μεγάλη, μέγα, *adj.*, great.

μέδιμνος, *-ον, s.m.*, a medimnus, $1\frac{1}{2}$ bushels

μεθύω, *v.n.*, be drunk.

μείζων, *-ον, adj.*, greater, *comp.* of μέγας.

μειράκιον, *-ον, s.n.*, a youth, stripling.

μέλει, ἐμέλησε, *impers.*, it is an object of care or concern; *e.g.* οὐ μέλει μοι τῆς ζημίας = I do not mind the penalty.

μέλλω, *v.n.*, intend, be about to do.

μémνημαι, μνησθήσομαι, ἐμνήσθην, *v.n.* with *gen.*, remember, mention.

μέμφομαι, μέμφομαι, ἐμεμψάμην, *v.n.* (with *dat.* of person and *acc.* of thing), blame, complain, find fault.

μέν, a particle introducing a sentence balanced by another with δέ.

μέντοι, *conj.*, but, however.

μέσος, *-η, -ον, adj.*, middle.

μεστός, *-ή, -όν, adj.*, full

μέτα, *prep.* (1) *acc.*, after; (2) *gen.*, with.

μετέωρος, *-ον, adj.*, high, elevated.

μέτριος, *-α, -ον, adj.*, moderate, slight, respectable.

μή, *neg.*, not.

μή ὅτι, not to say. Lat. nedum.

μηδέ, *neg.*, nor, not even.

μηδείς, μηδεμά, μηδέν, *pron.*, no one, nothing.

μηδέποτε, *adv.*, never.

μήν, *part.*, indeed.

μήτε, *neg. part.*, nor, neither.

μητήρ, μητρός, *s.f.*, mother.

μηχανάομαι, *-ήσομαι, dep.*, contrive, invent.

μικρός, *-ά, -όν, adj.*, small; κατὰ μικρόν = little by little; μικροῦ δεῖν = almost.

μιμέομαι, *v.a.*, mimic.

μισέω, *v.a.*, hate, abhor.

μνήμα, *-ατος, s.n.*, monument

μόλις, *adv.*, scarcely.

μόνος, *-η, -ον, adj.*, alone, only; μόνον, *adv.*, only, merely.

N

νεανικός, *-ή, -όν, adj.*, youthful, spirited.

νέος, νέα, νέον, *adj.*, young.

νή, by, a particle used in affirmative oaths.

νικάω, *v.a.* and *n.*, conquer, win.

νομίζω, *-ιῶ, v.a.* and *n.*, think, be accustomed.

νόμιμος, *-η, -ον, adj.*, customary, usual.

νόμος, *-ον, s.m.*, law.

νόσος, *-ον, s.f.*, illness, disease.

νοῦς, νοῦ, *s.m.*, mind, attention.

νῦν, *adv.*, now.

νύξ, *s.f.*, night.

Ξ

ξηραίνω, *-ανῶ, ἐξήρανα, v.a.*, dry.

O

ὁ, ἡ, τό, *def. art.*, the; ὁ μέν = the former; ὁ δέ = latter.

ὁδοποιέω, *v.n.*, make a way.

ὁδός, *-οῦ, s.f.*, road.

οἶδα, εἶσομαι, ᾔδειν, *v.a.*, know.

οἰδημα, *-ατος, s.n.*, swelling.

οἴκαδε, *adv.*, homewards.

οἰκέτιος, *-α, -ον, adj.*, one's own, domestic.

οἰκεῖοι = relatives, friends.

οἰκέτης, *-ον, s.m.*, servant.

οἰκέω, *v.a.*, dwell.

οἰκία, *-ας, s.f.*, house.

οἶμαι or οἶομαι, οἰήσομαι, ᾤμην or ᾔμην, *dep.*, think.

οἶνος, *-ον, s.m.*, wine.

οἶος, οἶα, οἶον, *rel. pron.*, such as.
 Lat. *qualis*; οἶός τε, &c. = able,
 possible; οἶον, *adv.*, as.
 οἴχομαι, -ήσομαι, ὥχημαι, *v.n.*,
 to be gone.
 ὀκνέω, *v.n.*, hesitate.
 ὀλιγωρέω, *v.n.*, with *gen.*, despise.
 ὀλιγωρία, -as, *s.f.*, contempt.
 ὅλος, -η, -ον, *adj.*, while; τὸ ὅλον
 = on the whole.
 ὅλως, *adv.*, altogether, generally,
 on the whole.
 ὀμνυμι or ὀμνύω, *v.a.*, swear.
 ὀμοιῶς, *adv.*, equally, alike.
 ὀμολογέω, *v.a.*, confess.
 ὀμολογουμένως, *adv.*, confessedly.
 ὄνομα, -ατος, *s.n.*, name.
 ὀνομάζω, ὀνομάσω, ὠνόμασα, *v.a.*,
 name, mention, repeat.
 ὄντα, *neut. pl.*, ὧν, possessions,
 property.
 ὅποιος, -α, -ον, *rel. pron.*, what-
 ever sort.
 ὅπου, *rel. adv.*, where, whereas.
 ὅπως, *conj.*, in order that; οὐχ
 ὅπως = not only not.
 ὀράω, *v.a.*, see
 ὀργή, -ῆς, *s.f.*, anger, spite,
 temper, feeling.
 ὄρκος, -ον, *s.m.*, oath.
 ὄρος, ὄρους, *n.*, mountain, hill.
 ὅς, ἥ, ὅ, *rel. pron.*, who, which.
 ὅσος, ὅση, ὅσον, *rel. pron.*, as
 great, as much. Lat. *quantus*.
 ὅσπερ, ἥπερ, ὅπερ, *rel. pron.*, who,
 whoever.
 ὅστις, οὗτις, *rel. pron.*, any at
 all, whoever at all.
 ὅταν, *conj.*, when, whenever.
 ὅτι, *conj.*, that, because.
 οὐ, *neg.*, not.
 οὐδαμοῦ, *adv.*, no where, on no
 occasion.
 οὐδέ, *conj.*, not even, not.
 οὐδεὶς, οὐδεμία, οὐδέν, *pron.*, no
 one; οὐδέν = not at all.
 οὐδέποτε, *adv.*, never.
 οὐκ, οὐχ, *neg.*, not (before a
 vowel).

οὖν, *conj.*, therefore.
 οὐπω, *adv.*, not yet.
 οὐσία, -as, *s.f.*, property.
 οὐτε, *conj.*, nor, neither.
 οὗτος, αὕτη, τοῦτο, *dem. pron.*,
 this, he, &c.
 οὕτω, *adv.*, so, thus.
 ὄφελος, *s.n.* (only in *nom.*), ad-
 vantage, gain.
 ὀφθαλμός, -οῦ, *s.m.*, eye.
 ὀψοποιέω, *v.n.*, cook.

II

παίζω, *v.n.*, frolic, play.
 παῖς, παιδός, *s.m.*, boy, son,
 servant.
 παῖς (see Appendix A), *v.*, strike,
 beat.
 παλαιός, -ά, -όν, *adj.*, old, ancient.
 πάλιν, *adv.*, again.
 πάνδεινος, -ον, *adj.*, very dread-
 ful.
 πάννυ, *adv.*, quite, very, altogether.
 παρά, *prep.* (1) *acc.*, along, con-
 trary to; (2) *gen.*, from, by;
 (3) *dat.*, at, with, by.
 παραγίγνομαι, *v.n.*, be present.
 παραδίδωμι, *v.a.*, offer, hand in.
 παραινέω, -εσω, παρήνεσα, *v.n.*
 with *dat.*, recommend, advise.
 παρακαλέω, *v.a.*, call in.
 παρακελεύομαι, *v.a.*, encourage.
 παρακολουθέω, *v.n.* (*dat.*), follow,
 ensue.
 παραλαμβάνω, *v.a.*, receive in
 turn.
 παραλλάσσω, *v.a.* and *n.*, pass.
 παράπαν (τό), *adv.*, in all, at all.
 παρascκεύάζω, *v.a.*, get something
 ready; *mid.*, to get ready one-
 self.
 παρasyγχάνω, παρέtyυχον, *v.n.*,
 be present; οἱ παρasyυχόντες =
 the bystanders.
 παρasyχρήμα, *adv.*, forthwith, at
 once.
 πάρεμι, *v.n.*, be present.
 παρέρχομαι, *v.n.*, pass by.

παρέχω, παρέχομαι, *v.a.*, bring forward, produce, offer.

παρίστημι, *v.a.* and *n.*, set or stand by.

παροικοδομῶ, *v.a.*, wall off.

παροινέω, *v.n.*, be drunk, play drunken tricks.

παρόινος, -ον, *adj.*, drunken.

παροξύνω, *v.a.*, incite, spur on.

πᾶς, πᾶσα, πᾶν, *adj.*, all, every.

πάσχω, *v.a.*, suffer, endure.

πατάσσω, *v.a.*, beat, strike.

παύω, *v.a.*, make to cease; *mid.*, to stop.

πείθω, *v.a.*, persuade.

πειράομαι, *dep.*, try, attempt.

πέμπω, *v.a.*, send.

πεντεκαίδεκα, *num.*, fifteen.

πεντήκοντα, *num.*, fifty.

περί, *prep.* (1) *gen.*, concerning; (2) *acc.*, round, near.

περιγίγνομαι, *dep. (gen.)*, get the better of.

περίειμι, *v.n.*, to superabound.

περιέρχομαι, *v.a.* and *n.*, go about.

περιέχω, *v.a.*, surround.

περιῖστημι, *v.a.* and *n.*, place or stand round; οἱ περιεστηκότες = the bystanders.

περιοικοδομῶ, *v.a.*, build a wall round, enclose.

περιοράω, *v.a.*, overlook, submit to a thing.

περιπατέω, *v.n.*, walk about.

περιπίπτω, *v.n. (dat.)*, surround, fall in with.

περιπλύνω, *v.a.*, wash thoroughly.

περιτυγχάνω, *v.n. (dat.)*, fall in with.

περιφανής, *es, adj.*, plain, clear.

περιφεύγω, *v.a.* and *n.*, escape, survive.

πίνω, πίομαι, *v.a.*, drink.

πίπτω, *v.n.*, fall.

περιώδυνος, -ον, *adj.*, suffering great pain.

πικρός, -ά, *bn, adj.*, bitter, sour-tempered.

πιστεύω, *v.n.*, believe, put confidence in (*dat.*).

πίστις, -ews, *s.f.*, pledge.

πιστός, -ή, -όν, *adj.*, faithful, to be trusted.

πλείων, -ον, *adj.*, comp. πολλός, more; *superl.*, πλείστος, most.

πλέον ἔχειν = to have the advantage.

πλεονέκτης, -ου, *s.m.*, a grasping fellow.

πλευρά, -ās, *s.f.*, rib, side.

πληγή, -ῆς, *s.f.*, a blow, beating.

πλησιάζω, *v.n. (dat.)*, approach.

πλήσιος, -α, -ον, *adj.*, near; ὁ πλησίον = one's neighbour.

πλήσσω, *v.a.* (see App. A), beat, strike.

ποθέν, *encl. adv.*, from some place.

ποιέω, *v.a.*, make, do, act; περί πολλοῦ ποιέσθαι = to deem of great importance.

πόλις, -ews, *s.f.*, city, state.

πολλάκις, *adv.*, often.

πολλαπλάσιος, -α, -ον, *adj.*, many times more.

πολλαχόθεν, *adv.*, on many grounds.

πολύς, πολλή, πολύ, *adj.*, much; *plur.*, many.

πονηρία, -ας, *s.f.*, wickedness, malice.

πονηρός, -ά, -όν, *adj.*, wicked, malicious.

πορεύομαι, ἐπορεύθην, *v.n.*, go.

πόσος, *rel. pron.*, how many.

ποτέ, *encl. adv.*, once, at length, ever.

πότερον, *adv.*, whether.

πότερος, -α, -ον, *interrog. pron.*, which of the two.

πού, *enclitic*, perhaps, I presume.

πράγμα, -ατος, *s.n.*, deed, matter, fact; πράγματα = trouble.

πράξις, -ews, *s.f.*, deed, action.

πράττω, *v.a.*, do.

πρίν, *conj.*, before.

πρό, *prep.* with *gen.*, before, in the presence of, in view of.

προάγω, *v.a.*, lead on, induce, put forward.

προαιρέω, *v.a.*, choose, elect.

πρόγονος, *-ου s.m.*, ancestor.

προγράφω, *v.a.*, prescribe, assign.

προέρχομαι, *v.n.*, advance, progress. [sense.

προϊκται, *fj. f.ass.*, προάγω in *mid.*

προθυμία, *-ας, s.f.*, zeal.

προίημι, *v.a.*, send on; *mid.*, give up, abandon.

προκαλοῦμαι, *v.a.*, challenge.

πρόκλησις, *εως, s.f.*, a challenge.

προλέγω, *v.a.*, foretell.

προπεΐς, *-ές, adj.*, forward, reckless.

πρός, *prep.* (1) *acc.*, to, with reference to, against; (2) *gen.*, from, by (in oaths); (3) *dat.*, at.

πρός, *adv.*, besides, further.

προσαναγιγνώσκω, *v.a.*, further compel.

προσδοκῶ, *προσδοκήσα, v.a.*, expect.

προσέρχομαι, *v.n.*, go to, visit, approach, meet.

προσέχω, *v.a.*, apply.

προστίκει, *impers.*, it beseems, befits

προσκαλέω, *v.a.*, to summons, cite.

προσκαταγιγνώσκω, *v.a.*, award.

προσκομίζω, *-ιῶ, v.a.*, bring up.

προσκόρυμα, *-ατος, s.n.*, collision.

προσφοβλισκάνω, *v.a.*, incur a penalty besides (losing one's suit).

προσπίπτω, *v.n. (dat.)*, call on, attack.

προστίσσω, *v.a.*, direct, instruct.

προστίθηναι, *v.a.*, apply, offer.

προστυγχάνω, *v.n. (dat.)*, light on.

προσυβριζω, *v.a.*, insult besides.

πρόσωπον, *-ου, s.n.*, face.

πρότερος, *-α, -ον, adj.*, first.

πρόφασις, *-εως, s.f.*, pretext, excuse.

πρώτος, *-η, -ον, ordinal*, first; *πρῶτον, adv.*, first.

πτέρυξ, *-υγος, s.f.*, wing.

πυνθάνομαι, *dep.*, ascertain.

πῦρ, *πυρός, s.n.*, fire.

πυρετός, *-οῦ, s.m.*, fever.

πώποτε, *adv.*, ever yet.

πῶς, *encl. adv.*, somehow (often untranslatable).

P

ράδιως, *adv.*, easily, readily; *comp.*, ῥᾶον; *superl.*, ῥάστα.

ράπτω, *ἔραψα, v.a.*, sew.

ράσσω, *v.a.*, push, dash.

ρέω, *ῥνήσομαι, ἔρρῃην, v.n.*, flow.

Σ

σαφέστερον, *comp. adv.*, σαφής, more clearly.

σημαίνω, *v.a.*, show, seal.

σημεῖον, *-ου, s.n.*, sign.

σιτία, *-ιων, neut. plur.*, food.

σιωπή, *-ῆς, s.f.*, silence.

σκευωρία, *-ας, s.f.*, knavery, intrigues.

σκηνή, *-ῆς, s.f.*, tent.

σκηνώω, *v.n.*, pitch a tent.

σκήψις, *-εως, s.f.*, pretext, plea.

σκοπέω (most tenses supplied by σκέπτομαι), *v.a.*, consider.

σκυθρωπάξω, *v.n.*, wear a gloomy face.

σκῶμμα, *-ατος, s.n.*, jest, ridicule.

σόφισμα, *-ατος, s.n.*, device, trick.

στενός, *-ή, -ον, adj.*, narrow.

στέργω, *v.a.*, love, acquiesce in.

στρατεύομαι, *v.n.*, serve.

στρατιώτης, *-ου, s.m.*, soldier.

στρατηγός, *-οῦ, s.m.*, general.

στρατόπεδον, *-ου, s.n.*, camp.

σύ, *pers. pron.*, thou.

συγγενής, *-ές, adj.*, related, akin.

συγγνώμη, *-ῆς, s.f.*, allowance, pardon.

συγκλείω, *v.a.*, close up, bung up.

συγχωρέω, *v.a.*, grant, concede.

συκή, *-ῆς, s.f.*, fig-tree.

συκοφαντέω, *v.a.*, slander, persecute.

συκοφάντης, -ου, *s.m.*, an informer.
 συκοφαντία, -ας, *s.f.*, petty litigation, slander, intrigue.
 συλλέγω, συνέλεξα, *v.a.*, collect.
 συμβαίνω, συνέβην, *v.n.*, occur, happen.
 συμβουλεύω, *v.n. (dat.)*, advise; *mid.*, to ask advice (*dat.*).
 συμπότης, -ου, *s.m.*, boon-companion.
 συμφέρει, *impers.*, it is expedient.
 συνάγω, *v.a.*, collect.
 συνδειπνέω, *v.n.*, dine together.
 συνεχής, -ές, *adj.*, continuous.
 συνθήκη, -ης, *s.f.*, agreement.
 συνίστημι, *v.a. and n.*, establish.
 σύνοδος, -ου, *s.f.*, meeting. [prove.
 σύνοιδα *v.n.*, be aware, conscious.
 συνταράσσω, *v.a.*, mix up together.
 συσκοτάζω, *v.n.*, grow dark.
 σύσσιτος, -ου, *s.m.*, messmate.
 σφίσι, *dat. plur.* of *ἐξ*, them.
 σφόδρα, *adv.*, very.
 σφοδρός, -ά, -όν, *adj.*, violent.
 σώζω, *v.a.*, save.
 σωτηρία, -ας, *s.f.*, safety.
 σωφρονέω, *v.n.*, be discreet.

T

τὰ καὶ τὰ, this and that.
 ταξίαρχος, -ου, *s.m.*, commander of a τάξις, or quota of infantry supplied by an Attic tribe.
 ταύτη, *adv.*, here.
 ταχύς, -εῖα, -ύ, *adj.*, quick, rapid, prompt; *superl. adv.*, τάχιστα, especially in ὡς or ἐπειδὴ τάχιστα = as soon as possible.
 τειχίον, -ου, *s.n.*, wall.
 τεκμήριον, -ου, *s.n.*, token, proof.
 τελέω, -ῶ, ἐτέλεσα, *v.a.*, accomplish, fulfil, initiate.
 τελευταῖος, -α, -ον, *adj.*, last.
 τελευτάω, *v.a. and n.*, finish, complete, die.
 τηλικούτος, -αὐτη, οὗτον, *pron. adj.*, so great, so old (Lat. tantus); rarely, so young.

τηνικαῦτα, *adv.*, thereupon.
 τιμάω, *v.a.*, honour.
 τις, *indef. pron.*, a certain one. Lat. quidam.
 τίς, *interrog. pron.*, who? Lat. quis? τί = why?
 τιτρώσκω, *v.a.*, wound.
 τοιοῦτος, -αὐτη, -οῦτο, *pron.*, such.
 τοίχος, -ου, *s.m.*, wall.
 τολμάω, *v.a.*, dare, venture.
 τόλμημα, -ατος, *s.n.*, act of daring.
 τόπος, -ου, *s.m.*, place.
 τοσοῦτος, -αὐτη, -οῦτο, *pron.*, so great; in *plur.*, so many.
 τότε, *conj.*, then.
 τραῦμα, -ατος, *s.n.*, wound.
 τρεῖς, *num.*, three.
 τρέπω, *v.a.*, turn.
 τρίβων, -ωνος, *s.f.*, a worn garment.
 τριηραρχέω, *v.n.*, fit out a trireme.
 τρίς, *num. adv.*, three times.
 τρίτος, -η, -ον, *ordinal*, third.
 τρόπος, -ου, *s.m.*, manner, habits, character.
 τυγχάνω, *v.n.*, happen; light on, hit (*gen.*).
 τυπτητέος, -α, -ον, *verbal adj.* of τύπτω, to be beaten.
 τύπτω, *v.a.* (see Appendix A), strike, beat.
 τύχη, -ης, *s.f.*, fate, fortune.

Υ

ύβρίζω, -ιῶ, ὕβρισα, *v.a.*, insult, assault.
 ὕβρις, -εως, *s.f.*, insolence, outrage, assault.
 ὕβριστέος, -α, -ον, *verb adj.*, ὕβρις, to be insulted.
 ὕβριστής, -ου, *s.m.*, an insolent person, a rowdy, a "hooligan."
 ὑγιαίνω, -ανῶ, ὑγίαινα, *v.n.*, be in good health, get well.
 ὑγής, -ές, *adj.*, in good health.
 ὕδωρ, -ατος, *s.n.*, water, rain.
 υἱός, -οῦ or -έος, *s.m.*, son.

ὑμέτερος, -α, -ον, *poss. pron.*, your.
 ὑπάγω, *v.a.*, lead on.

ὑπάρχω, *v.n.*, be from the first, exist; *impers.* = ἔξεστι.

ὑπέρ, *prep.* (1) *gen.*, over, on behalf of; (2) *acc.*, beyond.

ὑπεραίρειν, *v.a.* and *n.*, overflow.

ὑπέχω, ὑφέξω, ὑπεσχω, *v.a.*, undergo, endure.

ὑπό, *prep.* (1) *gen.*, from under, by means of; (2) *acc.*, to under; (3) *dat.*, rest under.

ὑποδέχομαι, *v.a.*, admit, receive.

ὑποδέω, *v.a.*, bind under; *mid.*, to be shod.

ὑπόδικος, -ον, *adj.*, liable to prosecution, chargeable.

ὑποδοχή, -ῆς, *s.f.*, reception.

ὑπόλοιπος, -ον, *adj.*, left, remaining.

ὑποσκελίζω, *v.a.*, trip up.

ἕστερον, *adv.*, later.

ὑψηλός, -ή, -όν, *adj.*, high.

Φ

φαίνω, *v.a.*, show; *mid.* and *pass.*, be seen, appear, be evident.

φανερός, -ά, -όν, *adj.*, clear, evident.

φανερῶς, *adv.*, openly, clearly.

φάσκω (*defective*), *v.a.*, say.

φαῦλος, -η, -ον, *adj.*, slight, trivial, bad.

φauλῶς, *adv.*, badly, ill, wickedly.

φέρω, *v.a.*, carry, bear, take.

φεύγω, *v.a.*, flee, be prosecuted; ὁ φεύγων = the defendant.

φημι, *v.a.*, say.

φθέγγομαι, ἐφθεγξάμην, *v.a.* and *n.*, speak.

φιλαπεχθημοσύνη, -ης, *s.f.*, spite, quarrelsomeness.

φίλος, -ον, *s.m.*, friend.

φίλος, -η, -ον, *adj.*, dear.

φοβέω, *v.a.*, frighten

φόνος, -ος, *s.m.*, murder, homicide.

φοράδην, *adv.*, borne along in a litter.

φράσσω, *v.a.*, fence in, barricade.

φροντίζω, -ιῶ, *v.a.*, think, take account of.

φρουρά (πρό, ὀράω), -άς, *s.f.*, a guard garrison duty.

φυλάττω, *v.a.*, guard; *mid.*, take care.

φυτεύω, *v.a.*, plant.

X

χαλεπός, -ή, -όν, *adj.*, dreadful, serious, hard.

χαλεπῶς, *adv.*, 'hardly'; χαλεπῶς τι φέρειν = to take a thing ill.

χαράδρα, -ας, *s.f.*, torrent, water-course.

χείλος, -εος, *s.n.*, lip.

χειμάρρους, -ου, *s.m.*, gutter, water-drain.

χίλιοι, -αι, -α, *num.*, a thousand.

χλευάζω, -σω, *v.a.*, mock at, jeer at.

χλῆδος, *s.m.*, rubbish.

χράομαι, χρῆσθαι, *v.n.* (*dat.*), use, be intimate with.

χρήσιμος, -ον, *adj.*, useful, serviceable.

χρόνιος, -ον, *s.m.*, time, occasion.

χωρίον, -ον, *s.n.*, place, estate.

Ψ

ψευδής, -ές, *adj.*, false.

ψεύδω, -σω, *v.a.*, deceive, cheat; *mid.*, lie.

ψηφίζω, -ιῶ, *v.a.*, vote.

Ω

ώρα, -ας, *s.f.*, time.

ὥς, *conj.*, how, when, that, since; *adv.*, as; *prep.* with *acc.*, to.

ὥσαύτως, *adv.*, so, thus.

ὥσπερ, *adv.*, as, just as; ὥσπερ αὖ εἰ = just as if.

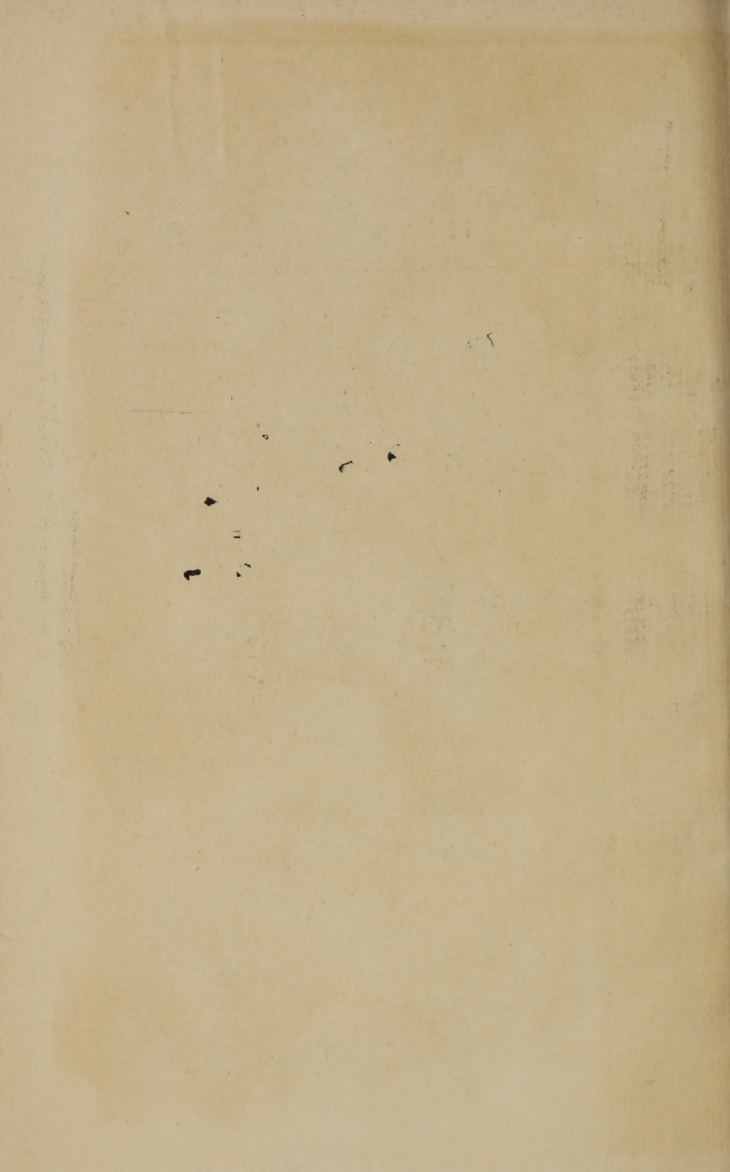
ὥστε, *conj.*, that, so that, so as to.

P. M. J. Hopkins

Barnaby House

Barnaby Road

Bedford.



PA
3949
C5
1907

Demosthenes
Against Canon and Callices
2d ed., rev.

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
